## INTRODUCTION.

131 The coast line of the Aden Protectorate starts in the west from Ras Murad opposite the island of Perim, and runs eastward to Ras Dharbat 'Ali, which separates it from that of the Sultanate of Muscat and Oman. Roughly speaking, the Protectorate is bounded in the interior on the west and the north by the Kingdom of Yemen and the Great Desert, and on the east by the Qara country which is part of the dominions of His Highness the Sultan of Muscat and Oman. It also includes the island of Soqotra. The Hadhramaut lies in the east of the Protectorate between the Wahidi and 'Aulaqi countries on the west and the Mahra country on the east. North, it reaches to the Empty Quarter.

648 631 The two principal chiefs of the Protectorate are Their Highnesses the 'Abdali Sultan of Lahej and the Qu'aiti Sultan of Mukalla. The capital of the former lies about 20 miles north of Aden and that of the latter some 300 miles east. It will be easily realized that these two chiefs are by their geographical positions the natural leaders of the western and eastern parts of the Protectorate, and the 'Abdali Sultan, who is the premier chief of the Protectorate, has established his hegemony over the western portion. In some ways the Qu'aiti Sultan is perhaps the most important ruler of the Protectorate, for he controls, or has direct influence over, a larger population than any other chief, and, except for the Mahra Sultan of Qishn and Soqotra, whose nominal kingdom extends over a much wider area, he rules the largest tract of territory in the Protectorate. Although he is acknowledged by the Kathiri Sultan as having precedence in the Hadhramaut, he has not yet secured recognition by the Wahidi Sultans, or by the Mahra Sultan, as their natural leader.

648 648 636 The whole of the Aden Protectorate is ruled by its own chiefs, who are independent as far as their internal affairs are concerned. Their relations with the Protecting Power are for the most part regulated by treaty, and while their foreign affairs are entirely controlled by His Majesty's Government, interference in matters of domestic concern is generally limited to advice.

121 This report offers a survey of the social and political organization of the Hadhramis and of the resources of their country as seen by the writer. The object of this introduction is to give a brief indication of the present trend of development as it appears to him.

178 185 There is an extraordinary complexity of social and governmental organization in the Hadhramaut. The country is in a transition period between the disappearance or modification of the earlier social organization, which has itself evolved with the centuries, and the development of Government more or less on modern lines.

The various classes of society in the Hadhramaut are described in the report, and the interplay of some of them, one with another, has, in the course of time, as in other countries, given rise to abuses which, as the life and thought of the Middle Ages is influenced

During our visit the maximum and minimum temperatures 132
recorded during stays in the principal towns were as follows :—

| | | *Dates inclusive.* | | | *Maximum.* | *Minimum.* |
|---|---|---|---|---|---|---|
| Mukalla | | 31st October to 8th November | | ... | 86·8 | 75 |
| | | 21st to 30th December | ... | ... | 82 | 74·5 |
| Shihr | ... | 20th to 21st December | ... | ... | 80·2 | 73·2 |
| Du'an | ... | 11th to 13th November | ... | ... | 78·8 | 70·3 |
| Shibam | ... | 17th to 20th November | ... | ... | 84·2 | 66·8 |
| | | 21st to 24th November | ... | ... | 78·1 | 62·3 |
| Tarim | ... | 21st November ... | ... | ... | 73·9 | 72·9 |
| | | 2nd to 5th December | ... | ... | 88·5 | 70·3 |

The lowest temperature we recorded on the whole trip was 57·3 at 6.45 a.m. on 29th November at Sih Risidat al Kathir. The highest was 88·5 at 4 p.m. on 5th December at Tarim.

## The States of the Hadhramaut.

In Article I of the Qu'aiti-Kathiri agreement of 1918 it is stated 642
that the Qu'aiti Sultan and the Kathiri Sultan "recognise that 648
the province of Hadhramaut shall be one province, the said province being an appanage of the British Empire under the Sultan of Al Shehr and Mukalla." This agreement appears *in extenso* in Appendix II. By it the Kathiri agreed to accept as binding on him the treaty of 1888 between the Qu'aiti and the British Government, which extended British Protection to Mukalla and Shihr and their dependencies, and also accepted the arbitration of the British Government in the settlement of future disputes.

The Qu'aiti state of Shihr and Mukalla is one of the most 642
important of the Sultanates and Chiefdoms forming the Aden Pro- 631
tectorate. The Sultan receives a nominal stipend of Rs.60 a month 643
from British funds and is entitled to a salute of eleven guns. The present Sultan, His Highness Salih bin Ghalib al Qu'aiti, succeeded his uncle in March 1936. He is recognized as being the ruler of the whole country, but that part of it defined as being Kathiri is autonomous in its domestic affairs and is ruled over by Sultan 'Ali bin Mansur. By virtue of the Qu'aiti-Kathiri agreement, negotiations with the Kathiri Sultanate are conducted through the medium of the Qu'aiti Sultan.

It is necessary, however, to avoid the impression that all the 642
country included in the term Hadhramaut is ruled by Qu'aiti or 631
Kathiri in the same way as obtains in more advanced countries, 641
for such is far from being the case. In both Sultanates there are a number of towns or districts where the Government is absolute, and the central Government appoints Governors who take full responsibility for the affairs of those places. In some cases there are stretches of country including series of villages which are ruled in the same way, but every now and then will be found autonomous towns and villages. These belong to particular tribes or particular families, and the Qu'aiti or Kathiri Governments have no

175 bin Said, Sultan of Zanzibar. It was not until 1888 that he consented to use the interest on the sum invested, which had then amounted to 230,000 rupees, for his own use.[1]

648 643 In 1882 a treaty was entered into with 'Abdulla and 'Awadh, the Qu'aiti Jemadars, whereby due provision was made for the ex-Naqib and for the payment of an annual sum by the British Government to the Qu'aiti of 360 dollars a year. The Qu'aiti bound themselves not to dispose of any of the Hadhramaut territories to any person or power other than the British Government, and in 1888 a Protectorate treaty was concluded. Jemadar 'Abdulla died a few months later and 'Awadh became sole ruler. In 1900 the Qu'aiti dominions were further extended by the purchase, from the Wahidi, [554 of Meifa, and in 1902 the Sultan's old title of Jemadar was finally abolished and he was recognised by the title of Sultan.[2] Sultan

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[1] To-day Naqib 'Abdur Rab, 'Umar's son, the present head of the family, is a respected member of Zanzibar society. He has lived in a quiet and unobtrusive fashion, and he and his people have been absorbed into the population in which they are an indistinguishable element. The Naqib has adopted the fashions of dress and living of the Omani section of the population, while the rest of the large Hadhramaut element in Zanzibar forms a very distinct community of its own.

[2] The following is a continuation of the Kathiri narrative of Hadhramaut history, from the same source as before.

In 1283 (A.D. 1866), at the suggestion of Seiyid Ishaq bin 'Aqil, Sultan Ghalib bin Muhsin al Kathiri succeeded in occupying Shihr. He then marched against Mukalla but was defeated by the Naqib bin Sala's forces at Harshiat. The next year Jemadar 'Awadh bin 'Umar al Qu'aiti arrived from India with Indian and Yafa'i troops to attack Shihr. He landed with his forces at Hami, proceeded to Shihr, and with the assistance of the Kasadis captured the place and expelled the Kathiris. In 1287 (A.D. 1870) Seiyid Is'haq bin 'Aqil went to Hyderabad and proposed to the Qu'aitis, Salih and 'Awadh, and to the Kathiris, that they should retain those parts of the Hadhramaut which they respectively ruled and that they should co-operate with the Seiyids in the establishment of justice, the improvement in the condition of the country, and the maintenance of security on the routes. He also proposed that the Qu'aiti should pay to the Āl 'Abdulla $50,000 on entering into an agreement with him, and an annual sum of $20,000, to be paid from Shihr customs revenue, for the upkeep of the garrison of Tarim and Seiyun. The Kathiris, however, declined these terms and made preparations for investing Shihr. To achieve this object the Kathiris enlisted the assistance of the 'Aulaqi and the Āl 'Umar Bā 'Umar, the respective rulers of Gheil and Soda. The 'Aulaqi was able to supply them with considerable funds from India, as he too, held a position similar to that of the Qu'aiti and the Kathiri in the Government of the Nizam.

Hearing of this alliance, 'Awadh immediately started hostilities against the 'Aulaqi and the Āl Bā 'Umar. At the end of a year he had defeated them and annexed Gheil and Soda. 'Awadh now entered into an agreement with the Kasadi Naqib, 'Umar Salih, for invading the Hadhramaut. Leaving Shihr and Mukalla respectively, the united forces marched against the Āl 'Abdulla, but the Kathiris beat off their attacks and forced them to retire. The Naqib 'Umar Salih then died and 'Awadh left for India.

'Umar was succeeded by his son Salih. Jemadar 'Awadh now returned from India, and, taking advantage of the despatch of soldiers by the Naqib to Du'an to fight against the Āl 'Amudi, sent some of his troops to Mukalla, and demanded from the Naqib half of the expenditure incurred in the expedition against the Hadhramaut which he had undertaken with 'Umar Salih. The Yafa'i chiefs then intervened and decided that the Naqib should surrender half Mukalla

Sultan Awadh died in 1909 and was succeeded by his son Ghalib, a man of 643 advanced views, who was extremely anxious for the development of 654 his country in which he established peace and good order. His application for, and financing of, a mission to investigate agricultural and mineral resources of his country deserves special mention. He approached the High Commissioner for Egypt, and in 1919 Mr. O. H. Little was sent to report on the mineral resources and Mr. H. M. Heald on the agriculture. Mr. Little's report appeared in 1925, "The Geography and Geology of Mukalla," and the results of the agricultural survey appear in Mr. Heald's official report.

Sultan Ghalib died, universally regretted, in 1922, and was succeeded by his brother 'Umar, whose achievements will sufficiently appear elsewhere in this report. The present Sultan, whose accession to the Mukalla state was determined by the will of Sultan Ghalib, succeeded his uncle in March 1936. 643

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The late Qu'aiti Sultan was absent from the country during my 643 visit, and in fact the greater part of his reign was spent in India. 484 Just prior to my visit, however, he had performed a tour of the Hadhramaut, and this was the first occasion on which a reigning Sultan had undertaken the journey. Leaving Mukalla on 29th July, His Highness, who was accompanied by his *Wazir*, other officials 200 soldiers and a brass band, arrived at Wadi Du'an on 4th August. [644] He stayed in Du'an six days and left for Hajarein on the 10th August. The party reached Hajarein on the evening of the 11th, and next day left by car for Meshhed. On the 14th, Hureidha was reached and Haura the same evening. On the 15th, His Highness proceeded to Al Qatn where he spent two days, and left on the 17th for Shibam where he stayed seven days, during which the Kathiri Sultan visited him with a large retinue and invited him to the Kathiri part of the wadi. Sultan 'Umar arrived at Seiyun on the 24th and was well received. He proceeded next day to Tarim, and on the 26th visited 'Einat, returning to Tarim the same day. On the 27th he returned to Shibam, where he stayed a further week before going to Al Qatn on 3rd September. On his way back to Mukalla, which he reached on the 14th, Sultan 'Umar visited

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The Naqib succeeded in procrastinating until his troops returned from Du'an, 648 when war ensued and the Qu'aitis were defeated. This war was known as the Nusfa or struggle for half the share. 643

The Qu'aiti then had resort to the British Government who ordered the Naqib to pay the amount claimed. On his failure he was removed from Mukalla, and thus in al Hijja 1299 (A.D. 1882) Mukalla and its dependencies came into the possession of 'Abdulla and 'Awadh bin 'Umar.

In Muharram 1307 (1889) the Qu'aiti entered into a treaty with the British, and was recognized as Sultan of Mukalla and its dependencies. When 'Abdulla died, there was a dispute between 'Awadh and the sons of 'Abdulla as to the paramountcy. The British Government intervened and ordered the removal of 'Abdulla's sons in consideration of compensation to be paid. Then Sultan 'Awadh and his descendants became the ruler of the whole country.

643 Henin and the Nahd tribe. During his tour he arranged the
484 following truces: At 'Einat, on 26th August, a two years' truce
between the Seiyids of Āl Hussein and Āl al Hamed; at Al Qatn on 5th September a truce between all the Yafa'i tribesmen and their clans and sections to last five years; on 6th September at the same place, a 10 years' truce between the tribesmen of Āl Makhashin of the Nahd, and another of five years between the clan of Āl Mahfudh, and, again at Al Qatn, on 7th September, an eight months' truce between the Nahd tribesmen; on 9th September in Wadi al 'Ain a truce of five years between the tribesmen of Āl Batati, and another of five years between the Āl Batati and Āl Mahfudh.

643 His Highness left for India on 15th October 1934 for medical reasons. He did not return to Mukalla again, for he died in India of cancer, after a long and painful illness, in March 1936. Recognition has now been given to his nephew and successor, His Highness Sultan Salih bin Ghalib al Qu'aiti, who has been accorded a salute of 11 guns.

## CHAPTER V.

## SOCIAL ORGANIZATION IN THE HADHRAMAUT.

173 I have already drawn attention to the importance of a knowledge
of traditional history, and there is one aspect of history in par-
829 ticular of which any one dealing with Arabs must have some knowledge, and that is genealogy. Arabs would regard families going back to the Conquest as mushroom growths, and many can carry their own trees back to Adam. Each one will at least know the main lines of his descent, and though in its earlier stages it is legendary, this is of no importance to others than purists, for it is believed. Wherever known, the origin of each tribe is indicated in this report, and genealogical trees show the accepted descent of tribal ancestors from Shem.

829 Racially, the Arabs divide themselves into four categories, of
which three are represented in the Hadhramaut, the Baida or ex-
173 tinct Arabs represented by the sons of 'Ad, the 'Ariba or descend-
162 ants of Qahtan or Joktan embracing all the remaining Arabs except
565 the Seiyids and a few sons of Ma'ad who, being descended from
Ishmael, are Musta 'Ariba.

The population of the Hadhramaut may be divided into seven social classes, almost castes. They are not all represented in every part of the country, and the order in which they appear below is partly historical and partly represents the order of their importance.

### SEIYIDS.

162 The Seiyids of the Hadhramaut derive their descent from Ahmed
565 bin 'Isa al-Mohajir who migrated to the Hadhramaut from Basra
and died there about 1,050 years ago. His grave is on the right bank of the main Wadi Hadhramaut at Al Hasisa, a few miles

231
boiled radishes is given to cattle with "cattle plague". Donkeys 232
are said to be susceptible to a very fatal disease.

Both cattle and camels are used in ploughing, the former usually 231
in pairs and the latter singly. For the working of the wells, camels, 492
cattle, donkeys, men and women, all combine, frequently in mixed teams, the animals being generally given a bunch of fodder at the top of the incline each time they reach it. Camels are also employed in turning the machines for extracting the simsim oil. The fact that fodder and water become more scarce north of the main Wadi necessitates a greater use of camels and donkeys are few and far between. Donkeys are uncommon also in the Wadi Maseila, for there is a three-day stretch without water in the middle of the Wadi, and below Buzun the flow is not perennial. Sheep and goats, however, are to be found everywhere, seeking their pasture under the care of women or girls.

Heald in his report states that no attention is paid to selection 231
during the breeding season—which is usually in the early summer. With the sheep, one lamb is generally the average—although higher up in the Hadhramaut, amongst better pasture, ewes give two lambs. The sheep in the Meifa valley had black fleeces with the curly fat tails, although smaller than the Egyptian sheep. The goats are also smaller than in Egypt and originally came from the Yemen.

It was particularly noticeable in the Wadi Maseila that the livestock were very much smaller than those elsewhere. The cows are little larger than a normal-sized calf, and the sheep and goats are also smaller than those in Du'an or to the north. The cattle are similar in size to those of Soqotra. The breeds of goats and sheep appeared to vary considerably over the whole country, but a black-and-white variety was the most common. His Highness 643
the Qu'aiti Sultan has a few horses, both for riding and carriage 472
work, and I saw one at Meshhed. There are probably not a dozen in the whole country.

### Minor agricultural products.

Dates in the Hadhramaut are merely a hobby, and the entire local 245
crop is consumed fresh during a season of two months, June and 262
July. It may be recorded that a single date-tree in the Du'an valley 435
sells from 400 to 1,000 dollars, many times its economic price. Dates form a staple article of diet and are therefore imported in large quantities.

The principal grain and other food crops are millet—*dirra* (great 241
millet, *Sorghum vulgar*), *dukhn* (bullrush millet, *Pennisetum typhoideum*) and *keneb* or *msebeli* (Italian millet, *Setaria italica*); lucerne; *jil jil* (sesame, not eaten by donkeys); *dijar* (a kind of bean); wheat (not eaten by donkeys or goats); and a little maize. The stalks are generically known as *quseb*, and the grain as *ta'm*. Hashish or grass is also grown for animals. The principal garden crops are sweet potatoes, onions, garlic, pumpkins, carrots, egg

[Western Protectorate]

643 Although the Qu'aiti family no longer consider themselves, if they ever did, subjects of the Qu'aiti Sheikh[1] of the Mausatas, they are still proud of their Yafa'i connection, and they maintain their hold over the Hadhramaut to a large extent with the aid of a great number of Yafa'is in their service, who come and go regularly between the Hadhramaut and Upper and Lower Yafa'.

622 In the western part of the Protectorate when there is a vacancy in the chieftainship a new chief is elected by the *'aqils* of the tribe from among the members of the royal family. In some cases it is the practice that the chieftainship shall be held alternately by different branches of the family. The usual tendency is, perhaps, to elect one of the elder and stronger members of the family to be the new chief, but the election of a child and the appointment of a regent is by no means uncommon. In the Hadhramaut, however, in Qu'aiti territory, the position is different and the country is treated as the private estate of the ruling family.

643 By his will of 1872 'Umar bin 'Awadh al Qu'aiti, the founder of the Qu'aiti fortunes in the Hadhramaut, left his possessions in that country to his sons 'Abdulla and 'Awadh and Salih. Salih and 'Abdulla predeceased 'Awadh. Abdulla died in 1888 and the British then acknowledged the succession of 'Awadh bin 'Umar as the ruler of the Shihr and Mukalla states, but declined for the moment to go into the question of the future succession. In this succession three of the nephews of Sultan 'Awadh bin 'Umar were interested, Manasir and Hussein, sons of 'Abdulla, and Muhsin the son of Salih. Manasir resigned his claim to participate in the sovereignty, and the claim of Muhsin was disposed of by the British Government. By his will of 1898 Sultan 'Awadh excluded Hussein from the inheritance, and determined the reversion of his Hadhramaut possessions as follows: 1. His son Ghalib bin 'Awadh bin 'Umar, 2. His son 'Umar bin 'Awadh bin 'Umar, the late Sultan, 3. Salih bin Ghalib, son of No. 1, the present Sultan, and 4. The son of Umar bin 'Awadh bin 'Umar (No. 2), failing whom, Muhammad bin Ghalib, son of No. 1.

The will continues:—

> "If he (i.e., 'Umar bin Awadh, No. 2) has a young son, Muhammad bin Ghalib should act in his place, and thus the succession should be amongst the sons of Ghalib bin 'Awadh and 'Umar bin 'Awadh and their descendants from generation to generation.
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> "Every ruler elected, if he resides at Shihr, should appoint his successor to officiate on his behalf at Mukalla, and if he resides at Mukalla he should appoint his successor to officiate at Shihr. If his successor be absent the heir of his successor

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[1] The Qu'aiti Sheikh appears to sit as precariously on his throne as any Yafa'i. Last year the incumbent, Musa bin 'Abdulla, paid a visit to the Aden Residency. On his return to his country he did not give a correct return to his tribesmen of the presents he had received and was very nearly unseated.

should act, but if both the successor and his heir be absent they should appoint anyone, whom the ruler may approve, to officiate until their return. If the ruler be absent on a journey he should appoint his successor to administer the Government during his absence. If his successor be absent also he should appoint his successor's heir, but if he too be absent the ruler may appoint anyone he may approve to officiate until his return.

" So long as Ghalib bin 'Awadh is the ruler and administrator, his successor, 'Umar bin 'Awadh, should be appointed the Chief Official, under the command of the ruler, to take charge of the goods, properties, products, revenues of the country, etc., to superintend the credits, and safeguard and receive the dues from whatsoever place or places it may be, or from whomsoever it may be. If 'Umar bin 'Awadh succeeds Ghalib, his successor, Salih bin Ghalib bin 'Awadh, should be appointed the Chief Official under his command. Thus the successor of every ruler should be appointed the Chief Official, as above defined.

" The Chief Official may be allowed to appoint whomsoever he desires to receive the revenue, safeguard the goods and products, demand and receive from any person or persons what is due to the ruler, and take action, either personally or through his attorney, for the recovery of debts due to the ruler. If the successor be absent in India, his heir should officiate in Arabia, administering, receiving dues, and appointing attorneys for the recovery of debts due to the ruler. But if the successor be in Arabia his heir should act in his place in India, administering, receiving dues, appointing attorneys for the recovery of debts due to the ruler, and negotiating settlements. If both (the successor and his heir) be in the same place they should assist each other in the administration and recovery of dues, but either should be sufficient to act if one be absent. The successor should be under the orders of the ruler, and the heir to the successor should be under the orders of the successor.

" In the cities of Shibam, Haura, Hajarein, and all the cities that are within the district of Hadhramaut, the ruler may appoint whomsoever he approves, either one or more, as representatives in each of these places, to administer the Government on his behalf and to be under his command. The representative should rule over his subjects with justice, hear complaints, judge wisely, prohibit wicked deeds, dispense the law that Almighty God has sent to His Prophet, may His mercy and peace be on him, endeavouring to improve the affairs of the country and people, and have compassion and pity on those, such as the weak and poor, over whom God has made him superior. He must give an account to the ruler of the revenue, expenditure, taxes, productions, and all which the ruler has appointed him to administer.

643 "If the representative disobeys the ruler, or shows any opposition, or does not maintain justice and oppresses the people, or gives no account of his administration, the ruler may dismiss him and appoint another in his place. If the ruler wishes to give him another appointment and does not desire that he should act as a representative he may be discharged and another appointed in his stead. The ruler is at liberty to appoint or dismiss whom he likes from the cities.

"The ruler must provide his successors, their sons and relatives, with an adequate allowance of food, clothing, riding animals, etc., and he must provide a settled allowance of food, clothing, etc., on the sons of the sons of his brother 'Umar bin 'Awadh al Qu'aiti, and on his descendants from generation to generation; also on the sons of the sons of Ghalib and descendants from generation to generation. He must also provide for those living in the ports of Shihr and Mukalla and their dependencies, or in the Hadhramaut, Shibam, and Haura, and for their descendants from generation to generation, and consider them as his sons.

"Every ruler who reigns over the ports of Shihr or Mukalla and their dependencies, as well as Shibam, Hadhramaut, etc., should provide such an allowance as is possible to all those related to our late father, 'Umar bin 'Awadh, and the sons of their sons who reside at Shihr or Mukalla and their dependencies, Hadhramaut, or Shibam, provided they are under his command, and obey, comply, and submit to him and are his supporters and assistants.

"If the ruler becomes insane, or be a minor his successor should act on his behalf until his recovery or until he is of age. This is all that should be followed."

[648] It does not appear that British approval was given to this will[a], nor indeed is it clear that it was required, though the Government had apparently already intervened in questions of the succession. It will be seen that the will in effect laid down a constitution for the Qu'aiti state, though it is not in practice being followed at the present day, and that the ordinary methods of election of a Sultan do not apply.

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171 'Umar bin 'Awadh could never have founded the present Qu'aiti dynasty if he had remained in the Hadhramaut. The fortunes of that dynasty were laid in India, and ever since 'Umar took service under the Nizam of Hyderabad and made his name and fortune in that service, the connection with Hyderabad has been maintained. His descendants are hereditary Jemadars in the Nizam's forces, but the connection with India became more than one of service in a foreign army for several members of the family married Indian ladies, so that there is now much Indian blood in the family. Apart from the fact that they consider their Hadhramaut possessions as a private estate, they have other private estates which in his will

[a] [i.e., of 'Umar bin Awadh al Qu'aiti, founder of the Qu'aiti dynasty; see pp. 80-82, category 643 -- Analyst]

Sultan ‘Awadh dealt with on the same footing as those of the 643 Hadhramaut. 171

Although the Indian connection is not a popular one with the indigenous inhabitants of the Hadhramaut, the dominant Yafa‘i section of the population finds no objection to it, and it has in fact been the means of the introduction of a more advanced system of Government than any to be found elsewhere in the Protectorate, with the possible exception of Lahej where the enlightened rule of the ‘Abdali dynasty again owes much to external influence, namely, to its close proximity to Aden. It has already been sufficiently indicated that Sultan ‘Umar and his brother have been largely responsible for many of these improvements. After travelling in the western part of the Protectorate the contrast between the conditions in the Lower Yemen and those in the Hadhramaut are indeed remarkable. I do not think that anywhere else in the Protectorate the power of one authority is to be found extended over such a large area of country. There is a more than embryonic 642 show of good order and organized Government in Qu‘aiti territory 185 on the coast, in the Mukalla and Shihr provinces, and up through the Du‘an province to the Shibam province. This much I have seen with my own eyes and have observed the close contact between Provincial and Central Governments. From all accounts the condition is the same in the Hajr province. By his system of political arrangements with the tribes in and around Qu‘aiti territory the Sultan has done much to make travel secure and easy. He has an army and police force in which discipline and administration are not lacking.

Apart from this comparatively satisfactory policing of the country, there is a growing tendency to promote educational and other social services in the Qu‘aiti dominions, especially in Mukalla and Shihr, and there is in those parts a very colourable imitation of the machinery of western Government.

Although the rule over the Hadhramaut has thus been influenced 642 to a large extent by Indian ideas, and although excessive Indianisation 177 is unpopular with the pure Hadhramaut elements, nevertheless 186 the administration escapes a great deal of unpopularity by its employment of local Arabs and slaves throughout the interior of 643 the country. Even in the Kathiri camp I found that Sultan ‘Umar was personally popular, and during his tour through the country he was very well received.

The interior of the Qu‘aiti territory is now fast catching up with the coast in its connection with the outside world. Recent 401 years have seen far more visitors enter the interior then ever before and they are universally well received. In addition there are connections in the Shibam province with the East Indies, and in the Du‘an province with Egypt, Sudan, and Abyssinia. Everywhere there are connections with East Africa, and these are extensive among the Tamimis where I found some indication of a desire for settled administration.

185 In all this evident progress which is being made one is conscious of a certain amount of wasted energy. There is certainly some indication of the will to give the people of the country those amenities and services which we consider the right of all people, but the achievement falls considerably short of what it should be, not because the will to achieve is not there, but because of lack of knowledge. It is obvious that education is eagerly desired, such facilities as exist are more than taken advantage of, but the few and crowded schools, although they attempt to model their system on that of Aden, are lacking in many things that could be provided without much extra expenditure. Their shoddiness, no less than the fact that the instruction, despite the enthusiasm of the staffs, lacks enlightenment, seems to me to be due to the want of a guiding hand. In the same way though the necessity of a good water-supply is realized the lack of protection to the water-supply argues only an absence of expert advice. These are but samples of the need for help which one can see in every aspect of the Mukalla administration.

## CHAPTER XI.

## THE INTERNAL CONDITION OF THE KATHĪRI STATE.

642 The condition of that part of the Hadhramaut remaining under Kathīri influence is in marked contrast to the large extent of survey under Qu‘aiti rule or influence. We have to begin our survey of the situation with an entirely different set of premises. It will already have been sufficiently seen that the Kathīris are probably indigenous to the Hadhramaut, or at any rate so long settled there as to have become in every sense of the word sons of the land in which they live. Their dynasty is therefore a native one. At one time they were far and away the predominant people of the whole country and their influence extended beyond its bounds. Gradually, owing to their introduction of mercenaries, it has become less and less, though the present landlocked position of the Sultanate dates from only recent times.

643 Among the Kathīris we find the usual tribal system of election of a Sultan from the members of a family which has gradually become the predominant one of the whole Confederation. The way in which the tribes of the Shenafir Confederation are related to each other and descended from a common ancestor is shown in an appendix.

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643 A Sultan who is head of his tribe but not its ruler is unfortunately only too common an occurrence in Arabia, and the position of the Kathīri Sultan is no anomaly. With the gradual curtailment of Kathīri power, differences between the various tribes and clans of the Confederation have tended to become more acute, and nowadays the actual rule of the Al ‘Abdulla is, as will be seen, confined to a couple of towns and a few villages. But this does not

mean that his position *vis à vis* the Confederation is wholly negligible. 643
The influence that an individual ruler exerts over a confederation of tribesmen depends to a large extent on the personality 642
of the individual and I found plenty of evidence that Sultan 'Ali
bin Mansur is universally respected, admired, and held in affection
amongst the Shenafir tribesmen. Even though his word is not
universally law his services are much sought in mediation between
different factions, and there is no lack of factions in the Confederation.
Along the length of the valley from the east of Shibam [484]
to the east of Tarim, which is considered Kathiri, village after
village is a small city-state on its own. It is difficult to pass from
one to another, even now that the motor-car has come, without the
traditional *siyar* or escort.

Typical of the situation has been the state of war that has existed 578
for some time between the Āl 'Umar and Āl 'Āmr clans. They 669
have centred round the respectably-sized town of Al Ghurfa between
Shibam and Seiyun. Five or six years ago some of the tribesmen
of the Āl 'Umar started interfering with the inhabitants of Al
Ghurfa. Bin 'Abdat, the *'aqīl* of the Āl 'Āmr, protested to Salim
bin Ja'fer, the *'aqīl* of the Āl 'Umar, and proposed that they should
unite to make peace in Al Ghurfa. Hitherto disputes in the town [692]
were commonly referred to the settlement of one Sheikh Bā Abūd,
but this arrangement appears to have broken down. Bin 'Abdat
informed Bin Ja'fer that if he would not help him, he (Bin 'Abdat)
would establish control in the town himself. As Bin Ja'fer did not
give him support he took action himself and established order.
The new state of affairs was not popular, and probably resulted in
some further disorder which had its repercussions beyond local
limits. At this juncture the Qu'aiti *wazir* came to Shibam and
brought pressure on Sultan 'Ali bin Mansur to unite with him and
Salim bin Ja'fer in compelling Bin 'Abdat to vacate Al Ghurfa, and
retire to his original place outside. Sultan 'Ali bin Mansur marched
against Bin 'Abdat with one gun and some troops; Seiyid Hussein,
the Qu'aiti *wazir*, also brought a gun and some troops from Shibam,
Salim bin Ja'fer brought his own men, and the three forces collected
at Al Ghiyel. The town of Al Ghurfa was bombarded, and,
as it was described to me, "they had a good battle but without
success".

Seiyid Hussein, the *wazir*, retired after having successfully complicated 669
the issue, and Sultan 'Ali immediately followed suit, leaving 725
Bin 'Abdat and Bin Ja'fer to fight it out together. Both sides
entrenched themselves. The elaborate system of fortifications and
communication trenches, still visible at Al Ghurfa, reminded me
strongly of France. They extend over nearly a mile, and in this
small patch of the valley both sides lived an uncomfortable life
for several years. Any cultivation that was done was done [722]
under difficulties, and the fields could only be approached
through trenches. Salim bin Ja'fer enlivened the proceedings by 715
importing a sort of armoured car from Java. This is now derelict

715 and is offered for sale at Al Ghurfa. It has yet, presumably, other chances of featuring in small wars up or down the valley.

[726] 728 669 The situation sounds almost incredible, but the war continued for several years. At last Sultan 'Ali supported by the Al Kaf Seiyids, the strongest influence for peace in Kathīri territory, thought matters had gone far enough, and invited the disputants to Seiyun to conclude a peace. The terms suggested were agreed to on all points except for one requiring Bin 'Abdat to demolish two small forts. The matter appeared to have reached a deadlock when a Seiyid of Aden, of Hadhramaut origin, Seiyid 'Abdur Rahman al Jifri, proceeded to the Hadhramaut and offered his services in the settlement of the trouble. He is a friend of Bin 'Abdat's, and Seiyids 'Abdur Rahman and Bubekr al Kaf sent him to Bin 'Abdat to advise him not to hold out on account of the two small forts. Matters were probably ripe for a settlement as everybody was tired of hostilities, but Seiyid 'Abdur Rahman very creditably brought the feud to a satisfactory conclusion. What was even more satisfactory was that a gathering of more than a hundred representatives of all sections of the Shenafir was held at Seiyun, and Seiyid 'Abdur Rahman succeeded in assisting Sultan 'Ali, backed by the Al Kaf Seiyids, to negotiate a truce between all the Shenafir tribes. This agreement, which takes effect from the 1st of Sha'bān 1353 (9th November 1934) provides for a truce of two years and two months in all matters relating to blood feuds between the various tribes, and gives also a guarantee of five years security for travellers on the routes.

643 185 565 It may thus be that the foundations have now been laid for an era of peace in Kathīri land, and the time seems to be propitious for the establishment of a greater solidarity in Kathīri rule. There are certainly strong elements in favour of peace. Foremost of all is Sultan 'Ali himself. He is a man of culture and very charming personality with that kind of magnetism which inspires instinctive respect and affection. I do not think anybody who has met him can fail to receive the impression that he is a good man in the best sense of the word, nor can anyone who has discussed the situation with him fail to be impressed with the earnestness of his desire for peace. In this desire he is warmly and ably supported by many of the leading families, of whom the most important are the Al Kaf and Saqqaf Seiyids. Although they are Seiyids the measures of reform which these families support are many of them in flagrant opposition to the old conservative policy of the Seiyids, which for long maintained that body as the most powerful and the most desperately retrogressive party in the Hadhramaut. These families have shown that they can still play a very important part in the destinies of the country, and have in fact earned the right to speak in common voice with the Sultan in pressing reforms. It may also be observed that they are the heaviest, as well as the most willing,
[651] taxpayers in the country. Their annual contributions on Government and charitable undertakings amount to at least $70,000 a
year, without considering special expenditure.

than purely ethnographical considerations, and I certainly believe 000
that with some assistance the present trend of progress in Qu'aiti territory and desire for peace and development in Kathiri territory could be co-ordinated to a common end.

So much for the treaty.* Unfortunately the spirit of it has 578
not as yet been carried into effect. Mistrust still reigns supreme. 618
This mistrust insists on the fulfilment of such a condition as correspondence by the Kathiris with the British being conducted through Qu'aiti channels. If the mistrust did not exist, this provision would be a natural one tending to the facility of the conduct of public business. On the other hand, such provisions as that requiring co-operation remains a dead letter, and any attempts to secure progress by the Kathiris seem doomed to obstruction by the Qu'aitis.

In October 1927, and May 1928, conferences were held at Singapore in which measures were discussed which might lead to the improvement of the two states, and proposals were even brought forward for the institution of an assembly composed of representatives of both states to " scrutinize the budget ", and concern itself with the interstate co-ordination of certain departmental activities. These conferences were of course not likely to have any far-reaching result, but they were interesting as showing the ideas that were being imbibed by Kathiri emigrants in the advanced environment of the Straits Settlements. Such democratic concepts, however, were not likely to find favour at the present stage of development of thought in the Hadhramaut.

In 1929 the Kathiri Sultan drew attention to the lack of co-operation and the difficulty of introducing schemes of reform, and he proposed that a conference should be assembled to discuss the matter. The Qu'aiti to whom the matter was referred expressed his readiness to hold such a conference, but although the idea was encouraged it subsequently came to nothing and was eventually postponed *sine die*.

Shortly before my visit to the Hadhramaut Sultan 'Umar made [643]
his state tour of his domains and of Kathiri territory. He was
received everywhere with acclamation and appears to have played 664
the role of beneficent prince. He was presented with a petition 185
asking for reforms. Certain abuses were mentioned in the petition, and, in particular, attention was called to the fact that although taxes were heavy they were not applied to the benefit of the subjects. There were also complaints of insecurity and the unrestricted traffic in arms. The petition recited the conclusion of the Qu'aiti-Kathiri agreement of 1918 and several others since concluded by Qu'aitis and Kathiris. The part of the petition dealing with these further documents is as follows :—

> " The next treaty between both Governments was concluded on 10th Shawāl 1336 (1918). There followed also a third pact, which was concluded on 30th Dhu'l Qada 1336, between the Qu'aiti Government on the one part and the Āl Tamim on the

* [Qu'aiti -Kathiri agreement of 1918-- Analyst]

car road. The really difficult part of the construction has been completed, from Tarim onwards towards Gheil. Much of the money was paid out to the Beduins, and in particular the Hamumis agreed that the road should be safe. At the request of the Qu'aiti the route of the road was changed as he was afraid that the Hamumis would have increased facilities for movement and raiding. Large sums of money were then disbursed on the Ma'di tribes through whose territory the Qu'aiti asked that the road should go. There is no doubt that the road could have been successfully completed, and the Al Kaf Seiyids were, and still are, willing to bear the whole cost. Sufficient support, however, was not received from the Qu'aitis and the work was stopped by Sultan 'Umar. 651 653

## CHAPTER XIII.

## THE GOVERNMENT OF THE QU'AITI STATE.

Mukalla is the seat of Government of the Qu'aiti state. His Highness the Sultan, who is an absolute monarch in so far as the internal affairs of his state are concerned, has his principal palace there. The old palace of the Kasadis near the Customs in the centre of the old part of the town has now been turned into Government offices where the *Wazir* and other officials are in daily attendance. 643

The *Wazir* has a general superintendence over all departments of Government and presides over the *Wazir's* Court (*Hakm ad Dola.*) He is also the Governor of the Mukalla Province. The Treasurer superintends the schools, the dispensary, the passport work, and registration of sales and transfers of land. He sees to all disbursements on behalf of the state and collects certain of the internal revenue. The Mukalla Customs, which were formerly farmed, as the Shihr and other customs still are, is a Government department with a paid staff. The Chief of Customs also superintends the work of the port, though there is a special shipping clerk who prepares shipping papers for the *Wazir's* signature, and there are the usual manifest clerks employed by the Customs. The Commander of the Forces, who is more of a Minister for War, also controls the prison. The uniformed police are under the command of a Shaush, and the slave police are under a slave who is also the police magistrate. The medical officer has charge of the dispensary and in addition performs port health work. He is assisted by a qualified compounder who also has certain municipal duties. 646

As examples of the monthly salaries paid to officials of the Qu'aiti state, the following may be cited: *Wazir*, $1,000; Chief of Customs, Rs.225; Doctor, Rs.200; Treasurer, Rs.100; Commander of the Forces, Rs.100; English Master, Rs.80; State Photographer, Rs.60. Most of the officials are given quarters. [465]

There was at one time a species of State Council in Mukalla, but it was dissolved by the present *Wazir* and a Council of Qadhis instituted instead. The function of this Council is not immediately apparent. At the time of my visit there was some talk 645

619 Sheikh of the Manahil tribe. The present (1930) holder is one
721 of the most famous leaders of the raid. The leader has always the
622 perquisite of two or three of the best camels taken, otherwise
there is equal division of the spoil". Philby mentions their chief, Saif bin Tannaf, as going to the Governor of Hasa to plead his excuses for not paying his taxes, and of the wilder spirits of the Manahil and other tribes joining a band of raiders called *Al Ziqirt*. In May 1935, the Manahil concluded a two years' truce with the Tamimi.

622 Their *mansabs* are Seiyid Hādi bin Ahmed ad Dawīla, whom I met collecting his tithes, which he does from Husn al 'Ur to Wad'a during the crop season, 'Ali bin Ahmed al Hussein who has influence over the Beni 'Ujeil, and Muhammad bin 'Ali Mola Dawīla who has influence over the Beni Sa'id, a small nomad clan.

### BA 'ATWA.

619 This small tribe, now scattered between Qu'aiti and Kathiri
631 domains, deserves mention for its historic interest. Members of
the tribe live in Mukalla, Shihr, Al Qatn, Seiyun, and Taris; they
101 have no fixed country of their own. Like the Ja'da and the Ma'di,
they claim descent from the Beni Hilāl and are therefore Ma'adic, sons of Ishmael, and not of Joktan. Legend tells that the Beni Hilāl, who are sometimes rumoured giants, once lived in the Wadis 'Amd and Henin, but that drought drove them forth to northern pastures.

## CHAPTER XXI.

## THE RULE OF THE KATHĪRI SULTANS OF THE ĀL 'ABDULLA.

643 Authorities appear to be divided as to whether the Kathīri tribe are of Dhufar, Hadhramaut, or Yemen origin. They originally rose to prominence towards the end of the fourteenth century under Bedr bin al Habrali, commonly known as Bedr Bu Tuweirak. The genealogy of the Āl 'Abdulla, the ruling family of the Kathīris, as far as I have been able to ascertain it, is given in an appendix. The Āl 'Abdulla number some 700 souls and live in Tarim, Seiyun, Wadi Tarba and Al Bada'; their *mansab* is Ahmed bin 'Abdur Rahman as Saqqaf.

By the Qu'aiti-Kathīri agreement the Sultans of the Āl 'Abdulla are recognised as Sultans of the Shenafir Confederation, and their dominion is defined as including the towns and villages of Seiyun, Tarim, Taris, Al Ghurf, Mariama and Al Gheil, and the Shenafir tribes of 'Umar, 'Amr, Al Kathīr, Bajri and Jabir and "all that is within their boundaries". Practically speaking the Sultan's rule is only absolute in the towns mentioned, and in Tarim he is represented by the sons of his uncle, 'Abdulla and Muhammad, sons of Ghalib bin Muhsin bin Ghalib, who are semi-independent. The present Sultan is 'Ali bin Mansur who succeeded his father (who died at Mecca on the day of the Standing on Arafat) in 1929.

The Kathiris have no organised Governmental institutions in the 645 accepted sense of the word, though the Sultan and his supporters, 642 including the wealthy Seiyids of Tarim and Seiyun, are very anxious for progress. Sultan 'Ali's state income is estimated at 651 $20,000 a year in respect of Seiyun, Taris and Mariama; $6,000 of 565 this is a direct contribution from the Al Kaf Seiyids, and the remainder consists of taxes on dates and on goods entering Seiyun. The whole sum is expended on state services, for Sultan 'Ali has a private income derived from Singapore. He maintains a force consisting of 200 indifferently armed slave soldiers in Seiyun, and 200 in Tarim.

In Tarim the Al Kaf contribute $12,000 a year to the city 651 Treasury. There is a Town Council which organises the local 632 taxation, and thanks to the Al Kaf Seiyids its affairs are said to be 565 run in a very business-like way, for its budget balances. In normal times the political expenditure on maintaining peace between Tarim and the neighbouring tribes is perhaps $4,000 a year, and this is all borne by the Al Kafs. But to this normal expenditure is often added extraordinary expenditure as, for instance, in a case which occurred about May 1934, when Seiyid Bubekr, the second brother of the family, spent $12,000 in settling a dispute between Tarim and the Tamimis.

In T[illegible] and Seiyun there is a doctor and dispensary, but they 743 are supp[illegible] by the Seiyids. At the time of my visit, the doctor, 565 a Punjabi, was on leave and such work as was being carried on was 735 being done by a dispenser. No great public use was made of his services. The dispensary costs the Al Kafs about $1,000 a month, 653 and they spend $2,000 a month on charities and roads. As regards their expenditure on communications it should be recorded that they built all the water pools on the caravan route from Tarim to Shihr, that they spent $7,000 on building a pass at Al 'Arsha for caravans, and that Seiyid Bubekr has spent over $180,000 on road making between Tarim and Shihr.

The schools in Kathiri territory are almost entirely supported by 565 the wealthy Seiyids. There are two Ribāts, religious foundations, 871 principally supported by *Waqfs* (religious endowments) for the teaching of religion and philosophy. Of these one is in Seiyun and has an attendance of 40 students, and the other is in Tarim with an attendance of 120. The Saqqaf family of Seiyids maintain two schools in Seiyun, one containing 500 boys and seven teachers, the other 100 boys and four teachers, and the Al Kafs, who also contribute to the Ribāts, run two schools in Tarim. One of these formerly had an attendance of 400 boys but it is now only attended by children of the family, numbering 54. The other, a public school, accommodates between 300 and 400 boys. The Al Kafs also run one if not two schools at Khoreiba in Wadi Du'an in Qu'aiti territory. They are, in fact, the only people undertaking educational activities in a wider sense in that province. I believe, too, that they support the private schools in Mukalla and Shihr.

# POLITICAL DEVELOPMENT IN THE HADHRAMAUT

### HAROLD INGRAMS

## INTRODUCTION

131 To the Arab geographers the Hadhramaut is a province of South
114 Arabia, to the west it remained until 1934 an imperfectly explored part
of the peninsula with the chiefs of which Great Britain had had treaty
relations since the end of the nineteenth century. From 1934 till the
present time it has been my good fortune to explore it, to live in it and to
be associated with its political development.

631 Politically it consists of six treaty areas, the Qu'aiti State of Shihr and
Mukalla, the Kathiri State of Seiyun, the two Wahidi Sultanates of Bir 'Ali
643 and Balhaf and the two tiny sheikhdoms of 'Irqa and Haura. Juridically
all these treaty chiefdoms are of the same status, but the premier chief is the Qu'aiti Sultan of Shihr and Mukalla who has the title of Highness and a salute of eleven guns, and after him comes the Kathiri Sultan of Seiyun with a salute of nine guns. Until the nineteenth century the Kathiris had been for some centuries the ruling dynasty of the greater part of the country depending for their power on foreign mercenaries, most of whom were Yafa'i tribesmen from the mountains of the lower Yemen. In course of time these mercenaries became more powerful than the Kathiris and from them arose two dynasties, first of the Kasadis and then, conquering them and much of the Kathiri country, the Qu'aitis.

133 The Hadhramaut is essentially a desert region, with a negligible and
132 uncertain rainfall, in which the inhabitants have from a respectable antiquity
evolved elaborate systems of irrigation to make the most of their
312 limited water and infertile soil, on which they have probably never been
able to support themselves. But as the Hadhramis are commercially an
439 enterprising people they have for as far back as we have any certain knowledge
167 of them, a matter of rather more than 2,000 years, lived on trade.
The ancient Hadhramaut lived on the incense trade: when that went by sea they learnt to emigrate and for centuries now the Hadhramis have gone abroad to earn money in the countries bordering the Red Sea, in East Africa, in India and most of all in the East Indies. One in every three or four Hadhramis is always abroad, generally temporarily for it is always their ambition to return home, and the largest colonies and the largest fortunes are found in the Netherlands East Indies, particularly Java. The community in Singapore is small but wealthy.

721 Until 1937 the principal feature of their life in their own country was chronic internal strife, for despite their ability to amass money abroad from house property, by trade—mainly in piece goods—by money-lending,

and so on, they were pathetically unable to live in their own country without 721
quarrelling. In 1937 I managed to persuade the warring tribes to try a
period of truce and the Qu'aiti and Kathiri Sultans asked for me to be 114
appointed as their adviser. From then on an effort has been made to 185
build up local Governments and an advisory system has been evolved in
both those States and in the Wahidi Sultanates.

It is the purpose of this paper to describe the methods used in building 121
up State government and social services in the Hadhramaut and in order
to illustrate them I propose to describe their development in the Qu'aiti 631
State. This is by far the biggest area in the country and has the largest
revenue. For these reasons more time has been given to it than the other
areas and the co-operation of the Sultan and his people has been so complete
that considerable progress has been made.

The State covers an area of about 50,000 square miles, divided into five 131
*liwas* each with a governor. It has a population of about 200,000 and the 631
capital is the sea port of Mukalla (population today about 25,000), the 161
largest port in South Arabia between Aden and Muscat. The old capital
was Shihr, another port some forty miles east of Mukalla, and that is why 361
the Sultan includes the name in his title. The present ruler is His Highness 643
Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., who succeeded in 1936.

## STATUS OF GREAT BRITAIN IN THE HADHRAMAUT

Until 1937 British relations with the Qu'aiti State depended on a treaty 648
of 1888, in which the British Government extended to Mukalla and Shihr and their dependencies the gracious favour and protection of Her Majesty the Queen Empress. In return for this the rulers undertook to refrain from entering into any relations with any foreign Power except with the sanction of the British Government, and to give notice of the attempt by any other Power to interfere with the country. In 1937 I negotiated a treaty with the Sultan by which His Majesty's Government agreed to appoint a resident adviser to the Sultan and the Sultan agreed, for the welfare of his State, to accept this advice in all matters except those concerning Muhammadan religion and custom. This treaty was based on those entered into with rulers of Malay States, and when Sir Bernard Reilly signed the treaty on Friday, August 13, 1937, he addressed to the Sultan a Note referring to the treaties with the Malay rulers. This Note explained first of all that it was by no means the intention of His Majesty's Government to reduce the powers of the Sultan to insignificance, and made it clear that the treaty would be worked in the same way as similar treaties with Malay rulers. It went on to say there had been very few cases of material disagreement between the ruler and the adviser in Malaya and that the advice to be given [illegible]is Highness in all matters of internal concern would be based solely on the adviser's view of the interests of the State and of His Highness. It had been the policy of His Majesty's Government, the Note said, to maintain the authority of the ruler in all such matters. It said that in foreign affairs the case was somewhat different because by

2:Ingrams G-5 (1934-35)1945 MM2 Hadhramaut MM2

the general control [illegible] Secretary, an Omani Arab borrowed from 647 the Tanganyika G[illegible]. Apart from him there were eighteen other non-Hadhrami Ar[illegible] [illegible]ians in the administration, mostly doctors, technicians and mi[illegible]cers.

In 1934 on the best figures available the revenue was about Rs. 630,000. 651 For 1944-5 it was estimated at just under Rs. 15,000,000. In 1934 the 652 amount spent on Government services was about 3,010,000 of which 2,025,000 went to Yafa'i Irregulars and slaves. In 1944-5 the expenditure was estimated at just under Rs. 16,000,000. In 1934 the then Sultan put about half the revenue in his pocket and, just before he left for India for the last time before he died, he emptied the till and left the treasurer to borrow from the merchants, so when the first check of Government cash was made on April 1, 1939, there was still a deficit of about Rs. 40,000. On April 1, 1944, there was a credit of over Rs. 14,000,000.

Up to the end of 1936 insecurity was rife all over the country. No one 579 could travel safely without an escort from the tribe through whose territory he moved. In the settled areas many villages were at war with neighbouring villages. In some cases there were elaborate trench systems both [712] for defence and for communication with the fields. It was estimated that [165] the sudden death-rate in the principal part of the Wadi Hadhramaut alone was ten a month. Even the unarmed classes were not infrequently murdered. The worst area was Kathiri Territory, but there were others almost as bad in areas under Qu'aiti influence. The Qu'aiti security forces were really only effective for keeping the bedouins out of the main Qu'aiti towns. They would not have been really effective there if it had 625 not been for humiliating agreements which the Sultan had made with the 721 bedouins that they would not raid within short distances of the towns marked with white boundary posts. The regular forces had been reduced 701 to ceremonial duties only: the power of the State depended on Irregular 643 mercenaries and slaves, and the Sultan was generally at their mercy, his authority depending on being able to play the one off against the other.[1] 619 Early in 1937 a general peace treaty was arranged for three years between 728 all the tribes and tribal sections. To this there were nearly 1,400 signatories which in itself gives an idea of the divided state of the country. In the same year we began the reorganization of the regular forces. In 1940 the truce ran out: an extension for ten years was proclaimed and for the most part loyally adhered to, but a good deal of tribal trouble recurred and the local forces were not yet sufficient in numbers or skill to keep order everywhere. Trouble gradually lessened and in 1944 the Qu'aiti State [652] was paying over four lakhs of rupees for armed and police forces which on the whole kept order and peace very well. Incidents during 1944 were very few.

The bedouin today has a real confidence in the Qu'aiti Government. 619

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[1] About the last official trace of slavery disappeared in 1944 when the State slaves were freed. Many of them were enlisted in a new African Company and the old ones were pensioned off. 567

000 pools built by the rich and progressive class of Seyyeds, whose many innovations have re-made the face of this ancient land of the Queen of Sheba.

131 The political frontiers of the Kathiri State describe a finger pointed downward from the Rub-al-Khali into the heart of [161] Hadhramaut. They enclose an area of some six thousand square miles and a population of sixty thousand, a third of whom dwell 652 in the city of Seiyun. The state's current average annual revenue runs close to $100,000.[1]

175 Early Kathiri history is obscure. Forebears of the present sultan once controlled all of Hadhramaut, but in the eighteenth century the al-Quaiti, an immigrant tribe of Yemeni origin, wrested control of the coastal region from their Kathiri overlords at Seiyun and gradually established hegemony over interior tribes until today the Quaiti State comprises nearly the whole of Hadhramaut. Until the "Peace of Ingrams,"[2] modern Kathiri history was dominated by constant and costly warfare between Seiyun and the parvenu Quaiti power at Mukalla.

643 The present Kathiri ruler, His Highness Sultan Husayn Ali Ibn Mansur, succeeded to the throne on May 22, 1950, and was one of the five Aden chiefs selected to attend the Coronation of Queen Elizabeth.[3] It is through Sultan Husayn's generous and patient correspondence that much of this statistical information concerning his far-off land has been gathered.

643 Political organization in the Kathiri State is patterned closely 645 after administrative machinery in Malaya.[4] Executive authority is vested in the sultan assisted by a Council of State of which the ruler is president and the British Resident an ex-officio member. The Council's remaining members include: the Kathiri State Secretary (*Wazir*) and heads of the departments of the Treasury, Customs, Education and Judiciary, in addition to four un-

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456 [1] In 1951 the East African shilling, worth about $0.14, replaced the Indian rupee as legal tender in the Protectorate.

[2] William Harold Ingrams, last of the old-style empire-builders, did much to pacify and organize modern Hadhramaut in the years 1934–44. He was the first Resident Adviser to the states of Hadhramaut and the Eastern Aden Protectorate. To him, Hadhramis have given the name, "Peace-maker of the Desert."

[3] Others invited: the sultans of Mukalla, Lahej, Shuqra and the Amir of Dhala, the latter three, prominent chiefs of the Western Aden Protectorate.

[4] Ingrams visited Singapore in 1940 to study the operation of local governments in the Malay States for ways of stepping-up efficiency in native rule in the Hadhramaut.

official members serving as consultative representatives of the 643 645
"popular will."

Senior state servants include: a Chief Medical Officer, who 647
exercises control over the Government Hospital at Seiyun, as
well as the al-Kaf Charity Hospital at Terim, and government
dispensaries elsewhere in the state; a Passport Officer, charged
with regulating the sizable flow of traffic in and out of the state,
especially during the yearly Mecca pilgrimage; a Postmaster;
Chief Accountant and Wireless and Telegraph Officer. Town 631
Councils provide the benefits of local government in Seiyun,
Terim, Hauta and fourteen other municipalities and villages
throughout the state. District Commissioners administer the two
chief provinces, Terim and Hauta.

The Kathiri government provides well organized public serv- 657
ices consisting of a civil police, in addition to the Kathiri Armed 625
Constabulary, free medical attention and a network of educa- 871
tional facilities embracing the Secondary School for Boys at 658
Seiyun, the al-Kaf School for Girls at Terim and eleven lesser
primary institutions with a total enrollment of three thousand.
The state engages the services of a staff of forty-five teachers.
Several students have studied in Syria, Egypt and Iraq through
scholarships provided by the Kathiri government.

In addition to efficient internal control, the sultan lays claim, 643
as well, to many symbols of outward sovereignty, such as the 436
state's own postage stamps[5] and coinage,[6] a coat-of-arms, national 186
flag and, choicest of all, a gun salute.[7]

A more sober assessment of his "independence," however, ap- 648
pears in the provisions of the 1918 and 1939 treaty engagements[8]
entered into between the sultan's predecessors and the British
government, whereby the Kathiri State is defined as being in
*subordinate* political relationship with Britian in a manner simi-

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[5] These issues, beautifully engraved, appeared in 1942 and 1946.

[6] In 1897 coins were ordered struck at the mint in Birmingham, England, by Al-Kaf & Co., of Singapore, for the use of their Hadhrami kinsmen in Terim.

[7] Nine guns. Only two Aden chiefs are entitled to more, Lahej and Mukalla, who are honored by eleven salvos fired from British batteries whenever these chiefs enter or leave the territory of Aden Colony.

[8] The Anglo-Kathiri treaty engagement of 1918 was merely an extension of the terms of a previous Anglo-Quaiti treaty to those parts of the Hadhramaut interior controlled by the Kathiri sultan. By terms of the Anglo-Kathiri agreement the Kathiri State was placed under British protectorate. The 1939 Adviser Agreement provided for the appointment of a British Resident Adviser to the court of the Kathiri sultan.

5: Hamilton G-5 (no date) 1943 MM[redacted] MM2

To-day the territory is occupied by the descendants of the ancient 174
people and split into many independent tribes. These tribes are all endogamous 619
and are markedly distinct in appearance. But scientifically it 621
would be difficult to name the distinctions, as they are all of the same race 144
type. There is, however, a sufficiently marked distinction between the two 101
main types to attract the attention of the casual, but interested, visitor to
the country. These types are to be distinguished by their own local names,
the Yemeni and the Mushreqi, the latter name coming from the ill-defined
district of the Mushreq, which applies to the territories east of Yemen proper
and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

The Yemeni type are those bearing Sabaean names and Qatabanian 174
names. These remain to be classified from names in inscriptions. It is 101
sufficient to quote such names as Yafa', Qateib and Beni Saba. 776

Yafa' was the name of an ancient tribal deity, the centre of whose
worship seems to have been the ruin of Am'Adia, in what is now the 619
territory of the Audhali confederation, a very recent confederation of 621
tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa. [778]
They are now represented by the tribe of Yafa', one of the most eastern of
the Yemeni tribes.

Qateib is the diminutive of Qatab, and we may translate it as the 101
"remnant of Qatab." The present Qateibi tribes—"the wolves of Radfan," 619
as they style themselves—form the centre of the war-like Ja'ud confederacy 631
some sixty miles north-east of Aden; Beni Saba, Beni Himyar,
etc., need no explanation. The Mushreq type bear un-Yemeni names.
The centre of the whole type is the 'Aulaqi confederation. The word
"'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has
little interest. But the confederation is ruled by the tribe of Ma'an and [623]
the "Grand Council of Ma'an" is called to this day when any one of the
three chiefs of the confederation is to be elected. Of this type are all
tribes east of the Yafa'i border and of the Eastern Yemen plateau.

In colour of skin, a light chocolate-brown, and in hair, both types are 142
very similar, but there the similarity ends. In features, as in dress and in
many customs which do not concern my subject, they are distinct from
one another.

The tribesman class is the aristocratic, landowning class, and has been 565
so for many centuries. They form 70 per cent. of the total population of the territory. All inter-tribal politics emanate from them. They form the background of the community's life. I have mentioned this class first for several reasons, but principally because we are used to a landowning aristocracy being in a minority. Here they form the majority. Having been for so many years controllers of their own destinies, the one landowning, fighting class and by far the most powerful class in the community, their insistence upon their rights to-day is understandable.

The tribal Chiefs are in three main categories—the appointed Suzerain, 643
the accepted Suzerain and the elected hereditary tribal Chief. It will be 622
simplest to deal with these three types of Chief in turn, giving examples
of each.

In the first type, the appointed Suzerains, we can take as examples H.H. the Sultan of Lahej and the Amir of Dhala'.

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643 The Sultan of Lahej rules over the territory of the 'Abdali tribe, and
425 his frontier marches with the northern frontier of Aden Colony. He is
descended from a Yafa'i family, who were appointed as Governors of
Lahej by an Imam of San'a. Later they revolted against the Imams and
declared their independence. By purchase, Imamic grants and seizure
they own a considerable portion of the Lahej lands; they are of foreign
origin to the tribe over which they rule.

The Amirs of Dhala' were appointed Governors of the Dhala' pro-
vince, including the lands of the tribes of Halumein, Ahmad, Azraq and
Shu'Ar, by the Imamas of San'a, and, later, of the lands of Sha'ib by a
Sultan of Turkey. I see that the official handbook describes the Amirs of
Dhala' as descendants from slaves. It is surprising how such obvious in-
527 accuracies persist. To see that they have no slave blood in them requires
795 no more than ordinary eyesight, and it would be impossible for an Imam of
1444 San'a to appoint a slave to any post, since there are no slaves in the Yemen
at all, slavery being forbidden by the tenets of the Zeidi sect. The Amirs
are of typical Central Yemeni type, such as is found on the Yemen plateau.
643 Later, they rebelled against the Imams and established their independ-
ence. Thus they rule over a confederation of small tribes, while belong-
ing to none of them.

These appointed Suzerains, of whom the Sultan of Makalla is one, form a distinct class among Arab Chiefs. They do not mix with their tribesmen in the usual democratic Arab way, but stand apart, as it were, and are addressed by titles of exaggerated respect. Not being tribesmen of the tribe they rule, they have no traditional and family holds over the people and their attitudes towards their tribesmen are those of foreign rulers. They do not, as a rule, favour elected hereditary headmen in their villages, but prefer to appoint outsiders as headmen, whom they pay as retainers.

When a Suzerain dies, the election of the new Chief is held by the family only and the tribesmen are not consulted.

622 The accepted Suzerains are represented by one example only—the
792 Sharifs of Beihan. It is, however, an interesting example.

628 In Beihan there are settlements of Sharifs and of Seyyids. There are
648 also two tribes among whom these holy men live. Both the Sharifs and
the Seyyids are arms-bearing families, and for some time were divided by a feud. Before the Great War, the elected Chief of the Sharifs, a far-sighted man called Ahmad, negotiated a treaty of protection and friendship with Great Britain. In this he gained the support of the lower tribe and of half the upper tribe, which was divided by a feud. After the Great War he concluded a truce with the Seyyids, and consolidated his relationships with his supporters among the tribesmen, who amounted to three-quarters of the population of Beihan. They accepted him as Suzerain and as their general agent for dealing with their foreign affairs. Thus, while he is undoubtedly a Suzerain, he is one of limited authority. He does not claim taxes from the land or the trade except in his own settlements, and is, consequently, very poor. But, for all that, the influence of the Sharifs is considerable in all the Beihan area. Their position is not, of course, unique in Arabia, but it is doubtful if any others than holy men could find themselves in a similar one.

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM 2i

The elected hereditary tribal Chiefs form the third type. In each tribal 622 confederation there is a central tribe. Of this central tribe one family only provides Chiefs to the confederation. Normally the election of a Chief is the concern, not of his family only, but of the central tribe, while powerful petty Chiefs of other tribes within the confederation have a considerable say in it. Such Chiefs are, by virtue of the conditions of their election, truly democratic. By ancient tradition, however, they are held in great respect and are referred to invariably, as is their family, as the "Dola," or dynasty. They are accorded high-sounding titles by the Government and by other Chiefs, but their tribesmen address them by their names, and it would appear that the high-sounding titles are of recent adoption in the country. The Imam of San'a rarely uses them. Government correspondence is, for this reason, often a source of merriment.

It will be seen that all Chiefs are, whatever their type, elected in a 643 greater or lesser degree—the Suzerains within their family circle and the 622 hereditary Chiefs within their tribe. The main difference between the types is that, whereas the Suzerains are of foreign descent to the tribes over which they rule, the hereditary Chiefs are of the tribe and, as such, do not need to surround themselves with the trappings of imposed authority. In appearance the Suzerains are more imposing, and this has misled officials into supposing that they are of more consequence socially than other Chiefs are. This is, of course, not so.

In all these types of Chief, when the Chief dies his eldest son would appear, by custom, to have less right to succeed than others. Suzerains always try to impose their eldest or their favourite son as accepted heir during their lifetimes. This has happened in Lahej, where it led to a revolt among the Sultan's relations, and in Makalla by arrangement. The Sharifs of Beihan have been exceptions to this, and have abided by custom. When Sharif Ahmad died, they held discussions among themselves. The eldest son was Sharif Hussein, but he was appointed Regent to his own eldest son, a young boy, who was elected Sharif. The reason given for this was that the grandson of the dead Chief had longer to live than his father and that frequent change in leadership was a bad thing. As a rule, however, Chiefly families pass the Chiefdoms from branch to branch, and, when the Chief dies, a nephew will usually succeed. Among the 'Audhali 628 recently, the Chief was murdered by his cousin. The tribe was split in two by feud, but one half elected the murderer's son, a boy of eight years old, to the Chiefdom. This boy was accepted in 1934, when the feud ceased, as Sultan of the tribe.

We next come to the holy classes. The first of these are the Sharifs 792 and Seyyids, the descendants of the Prophet Muhammad. They live in settlements and elect among themselves in each family a headman. They have great influence in the community, but it varies, of course, with [556] the amount of their riches. Most Seyyids—the only Sharifs are those in 582 Beihan—do not bear arms and take no part in tribal warfare. They are 423 peacemakers, and derive considerable income as such, and as dispensers of the Sharia or holy law of Islam. They are treated with veneration and respect and, after death, are frequently treated as saints. They marry

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

But, of course, we do not force things down anybody's throat. 000

Colonel J. K. Tod: It is forty years ago since I spent some time in
Aden. The lecturer said that the Mushraqis were rather darker than the 142
western people. My recollection is that they were fair and aquiline
compared with those further west.

You spoke about the shrines of ancient saints being very much revered. 778
At the west of Dhala there was an object of great veneration.

My impression in those days was that the tribes of the Aden Protec- 181
torate were extremely democratic and had very little class distinction. The 231
only distinguishing mark was in their dress. The ordinary tribesmen wore
indigo-dyed clothes, giving them a very dirty appearance, because the dye 576
always came off all over their bodies, and the better classes wore white with coloured head-dresses. They seem to have commanded the respect of the people, who showed it in a very peculiar way. A tribesman would come up to one of his sheikhs, who might be sitting on a rock, and by way of showing him respect he would catch him by the head and pull it down and kiss him on the head. It seemed to be the ordinary respectful greeting.

You mentioned the eastern confederacy, the Qataban. Is the present 619
tribe the Quteibi? They were one of the confederacy under the Amir of 631
Dhala. My recollection is that that is the only confederacy in the whole 643 ●
Protectorate. It was a very loose confederacy.

Mr. Hamilton: The Yafai people are western. They are not of the [144]
western Mushraqi type at all. The Yafais are a very fine lot. There are, I think, two battalions of Yafai soldiers in Hyderabad under the Nizam. They travel all over the world, but they will not let anyone else travel over *their* world. The Amir of Dhala is the chief of the confederation over which he rules, which does not actually include the Quteibis. A political mistake was made originally by trying to put the Quteibis under him. Now, when you put them under Lahej, they say they would rather be under Dhala, and *vice versa*. They have the greatest fun the whole time. Their idea of fun is to shoot and loot each other. When the R.A.F. drop a couple of bombs, usually well wide of their villages, they take the unexploded bomb at once, pick it up, carry it off, put it under a neighbour's house and set fire to it.

Kissing at the top of the head is most respectful, but, of course, there 576
again in South Arabia you kiss the hem of the man's garment one minute and put a knife just where you have kissed the next. But they are extremely respectful, and the chiefs do carry with them the whole honour and self-respect of the tribe.

If in battle one of the chiefs is killed, it is very much regretted, and the whole tribe turns out to bury him. Also the son of a chief and his headmen of villages will indulge in the kiss on the thigh and knee, salutes accorded originally to patriarchs.

Mrs. Gregory: Is there any connection between the people from Baluchistan Makran and the Mushraqi?

Mr. Hamilton: I do not think there is any connection except that a few travellers come across from the Persian Gulf.

Dr. Hugh Scott (unable to be present) asked Major Hamilton (in 101
writing) whether he considered the confederation of Ma'an to be the 174
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elected Imam, he goes outside the acknowledged boundaries of his kingdom (the present Imam acknowledges no boundaries, nor have any of his predecessors) he ceases to be Imam, and a new Imam must be elected. The Imam is usually elected during the lifetime of his predecessor, so that when one dies the country is not without an Imam.

Now all these conditions are those pertaining to divine Kings. There is little doubt that they are ancient pre-Islamic conditions, and it is possible that they are taken from the conditions under which the Tobbas of Himyar became King and which governed the ancient kingship of Sheba. Some inscriptions made by the Tobbas, who ruled over Axum in Abyssinia, as well as Saba and Eastern Yemen, are countersigned, as it were, by a Minister who styles himself "The Sacrifice"—in itself a very significant title. These conditions must have been accepted by the Persian and Abyssinian rulers of the Yemen, and both they and subsequent rulers must have thought it as well to assume the kingship in its ancient form.

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In the same way as the Imam is elected and proclaimed, so under him each confederation elects its Chiefs and petty Chiefs within their tribes and families. The central tribes elect their Chiefs, who become the heads of confederations, and each tribe elects its leaders within itself; only in the case of the smaller units, from the confederation downwards, there appear to be no such conditions as I have mentioned regarding the Imamate. All these Chiefs are figureheads who can exert a strong influence but who are not expected to rule.

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The scene thus represented is one of the greatest interest to anthropologists and to sociologists. It is a stage in the development of nations. Before the formation of kingdoms and before Islam, Arabia was a land of many gods. Each of these gods was the particular god of a tribe, and his worship was in the hands of a priestly tribe who elected a Priest-Chief. He was, as it were, a divine Chief, and doubtless it was his main duty to ensure fertility, which entails all the priestly functions of bringing rain, guarding against disease and supervising agriculture. Both the magic and the custom were higher than him. He could not change either but was himself ruled by both. In inter-tribal disputes he spoke for the tribe and not for himself as ruler of the tribe. When Islam came, the tribal god vanished, but the Priest-Chief was left as a figurehead, with a vague aura of holiness but with nevertheless a considerable loss of his power, which was never very great. This is the position of the elected hereditary Chief in the Aden Protectorate to-day.

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It is obvious that such Chiefs cannot be expected to rule their confederations and tribes unless they obtain military power. For the most part they are reluctant to do this. At one time it was the policy of the Government to give arms and ammunition to the Chiefs so as to strengthen their hands against their more unruly tribesmen. The hereditary elected Chiefs, however, did not respond to this policy as they were supposed to do, but gave the arms away to brigands in the form of bribes. The Suzerains avidly accepted these presents from the Government, for they understood rule as we do, and have held their positions through this understanding. This, by contrast between the two types of Chief, throws a strong light on the accepted position of the hereditary Chiefs. There is,

182 the flood of precision rifles which has entered the territory in the last
628 quarter of a century. In particular, the introduction of the cheap Le Gras
411 carbine, selling at the price of fou[illegible]ts, wrought untold harm. Ease
436 of killing and the extreme danger in which most of the people now live has resulted in the breaking down of tribal custom. In a certain blood feud within the tribe of Ma'an killing by treachery became the rule some
[792] years ago on both sides of the feud. Men were killed, in direct contravention of tribal custom, when they were being escorted by the killers and by
182 Seyyids or holy men. The breaking of tribal custom may seem a small
671 thing to those who have not made a study of tribal life. To assess the
576 gravity of its breach one must enquire into its purpose.

183 Tribal custom is a code of life and behaviour. It lays down modes of greeting, which are stereotyped verbal approaches to understanding and friendship. It lays down laws for eating and drinking and for all the functions of life. It ensures honesty in public dealing and in private relationships. It gives rules of procedure for tribal conferences, for the entertainment of visitors and the protection of fugitives, the poor and the weak. In a primitive community it is the cement with which the community is bound together. When individuals can break tribal custom without punishment the last security for the community has gone and chaos is only a matter of time. When the breach occurs in the very centre of a confederation, as it has in Ma'an, the final disintegration of the confederation as a social unit cannot be far ahead. The confederations will break naturally into warring tribes, as has happened in Dathina. The disintegration of the tribes would follow were the feuds to remain unchecked.

182 I have covered in the main the social organization of the tribes into
643 their confederations and have shown the course which these confedera-
728 tions are following, a process of disintegration which began, no doubt, in about the third century of our era. In those districts under the rule of
671 Suzerains social collapse has been halted by autocratic rule. This rule enforces peace by stopping the feuds and by supporting Sharia' courts,
[625] whose judgments, though often unfair, are at least upheld by the autocrat's police forces. Such tribes are, moreover, simple to deal with, as the government is vested in one man with an educated point of view. Whether or not the autocrat is essential for progress towards self-rule is a controversial matter into which it is not my province to enter.

[643] In reply to a question as to whether the kings were killed off when they reached old age, Major Hamilton said no; they had reached a stage when
000 nobody was sacrificed for them. In Uganda the King, when he was crowned, held a spear in his hand and two men stood with him, one the Prime Minister and the other a low-class individual. The King touched the Prime Minister with the spear, and the Prime Minister touched the other man with the spear. Before Stanley's advent, the King pricked the Prime Minister with the spear and then turned round and killed the other man. That was the sacrifice in place of himself or his father or whoever came before. As far as was known, by 700 B.C. there was no more sacrifice of kings in the Yamen, but there must have been before then.

its own language, and in its trade, which is dhow-borne, unlike that of 631
Mukalla, which is largely steamer-borne in normal times, it deals with Muscat, the Persian Gulf and India, and to some extent with East Africa, for the coastal Mahris are great seafarers. The Mahris, unlike the Hadhramis, [167]
do not settle abroad, so by reason of their habits and their speech they are an even more exclusive and secluded people than the Hadhramis. But in effect little is seen or heard of the Mahris, and their territory is considered part of the Eastern Aden Protectorate, and they have their contacts with His Majesty's Government through the Residency at Mukalla.

### The Western Aden Protectorate

To me the outstanding features of the political set-up of the Western 622
Protectorate are the position of His Highness the Sultan of Lahej, the 643 ●
large number of treaty chiefs, and the general tribal atmosphere of the country. A glance at the map will show why the Sultan of Lahej is the 439
most important chief in the protectorate, for his territory stands at the door 651
of Aden, and through it land traffic from the Yemen and from a great deal of the protectorate must pass. It is the transit dues on goods that have made Lahej the richest state of the Western Protectorate, and with the money His Highness has managed to develop Lahej territory as a sort of private estate, which pays because it grows so much fruit and vegetables which are consumed in Aden. For he has water, and a good deal of the spate of Yemen pass with the Wadi al Kabir and the Wadi as Saghir, which flow through his territory.

So that geography has played a great part in determining the part that 643
Lahej should play in the protectorate. But much of the prestige that the 648
Sultan enjoys to-day is due to his own wisdom. While strenuously guarding the internal affairs of his own Sultanate from external interference, His Highness has consistently given every possible help to His Majesty's Government in matters of defence and so on, and has also co-operated so wholeheartedly in the settling of disputes and political matters generally that he is almost universally accepted as an impartial arbitrator with no axe to grind. This personal achievement of Sultan 'Abdul Karim has made him the leader of the Western Protectorate, and it is really remarkable, as the general tendency of tribal chiefs in the protectorate is not to brook interference in their affairs from others.

There are in the Western Protectorate twenty chiefs in direct treaty 622
relationship with His Majesty's Government, and seven others who have 631
agreements. There are about thirty-five all told who correspond directly 648
with Government. The "nine cantons" are the 'Abdali, the Amiri, the Haushabi, the Fadhli, the Yafa'i, the Subeihi, the 'Aqrabi, the 'Aulaqi, and the 'Alawi—the original tribes with whom treaties were made. The other tribes in the Western Protectorate—the Audhali and the Beihani—did not come into treaty relations until later. But the Yafa'i, the 'Aulaqi, and the Subeihi are divided. In the Upper Yafa'i confederation there are treaties with the Upper Yafa'i Sultan, the Naqibs of Mausatta, the Dhubi Sheikh, the Maflahi Sheikh, the Hadhrami Sheikh, and the Shaibi Sheikh. In Lower Yafa' there is only one treaty, with the Sultan. In 'Aulaqi there are treaties with the Upper 'Aulaqi Sultan, the Lower 'Aulaqi Sultan, and

Government and beduin. Many beduin tribes who were inveterate foes 641
of the Qu'aitis have now declared permanent peace with the Government, 178
and said they are "sons of government." The State Government has now [647]
a beduin affairs department staffed entirely by local tribesmen, and there
is a system of tribal courts. There are many tribesmen in Government
service, and the greater number of the soldiers and police are now tribes-
men and beduin. In the old days, Hadhrami tribesmen were hardly ever 701
employed in Government and there were very few in the forces. The 178
only effective soldiers were Yafa'is, irregular mercenaries and slaves. Even
the Government slaves have now disappeared. There is an African company in the regular army which consists of ex-slaves and Somalis and is employed on guarding an R.A.F. station, and others are employed as
Government servants on the same footing as Arabs; the old slaves have
been pensioned. All soldiers and police are taught to read and write, and [212]
by passing examinations in the military school can and do secure promotion. Enlistment is popular now because of the amenities provided and because a soldier can definitely expect to be more fitted for civil life when he leaves the forces. The status of a military life is very definitely advanced.

Another thing that attracts attention is the development in education. 871
The coastal elementary schools have 1,700 boys in them instead of 300,
and the education department is rapidly extending over the interior. 178
There is an intermediate boarding school for 80 boys which opened last year. There is a boarding school attached to the Hadhrami Beduin Legion with 100 beduin boys in it, and another with 24 beduin girls. There are several town girls' schools, the biggest and best being in Mukalla with 150 girls, who learn not only to read and write, but to sew, embroider, wash, and cook. A most interesting experiment has lately been started with a whole village organized as a school, where 300 boys and girls of the serf class—a class which works hard but does very little thinking for itself—are being trained to run their own village and to learn various industries and crafts. Teachers of the Mukalla Government and other volunteers are also teaching adults of the serf class to read and write the language they speak and trying to induce in them some public health consciousness.

On the medical side a hospital is being built in Mukalla, and the sani- 743
tary state of the town—which may shortly have a municipality—has been 178
greatly improved.

Of old, Government was mainly carried on by a handful of officials 643
with a Sultan generally in India, but the present Sultan has spent most of 178
his reign in his state and has a state council of officials and unofficials to help him. The executive work of Government is in charge of a state secretary and twenty organized departments.

In the Kathiri State progress has not been nearly so spectacular. The 642
revenue is much smaller and the Wadi Hadhramaut is so divided by the 178
jealousies of Sultans and tribesmen, and handicapped by the unwillingness or inability of the bulk of the seiyids to get together and co-operate, that the Government is not nearly so alive. There is, however, a state secretary at Seiyun and a good deal of the work of a government has been organized.

7 [Qu'aiti State -- Analyst]

# THE HADHRAMI BEDOUIN LEGION

### By A. M. CLARK HUTCHISON

701 DURING the past year the Jordan Arab Legion has been much in the news. Its activities in Iraq and Syria in the world war, its picturesqueness, and the fact that of all the Arab forces operating in Palestine the Legion was the only one to gain successes, have all helped to focus attention on it. Not so many people, however, have heard of the Hadhrami Bedouin Legion, a small local security force in the eastern part of the Aden Protectorate. This force, no more than a miniature army, is modelled on the Arab Legion.

579 Ten years ago in that area of the Aden Protectorate known as the
721 Hadhramaut conditions were far from peaceful. Although the two lead-
ing rulers in the country, the Sultan of the Qu'aiti State of Shihr and
643 Mukalla and the Kathiri Sultan in Seiyun, exercised certain control and powers over their lands, nevertheless there existed in adjacent regions and frequently within their own boundaries much raiding, looting, and inter-tribal quarrelling. Trade was at a standstill. Camel convoys were attacked, such roads as existed were often cut, and personal risk to a traveller was serious. All hopes of progress or agricultural development were reduced to nothing.

648 Britain was already in protectorate treaty relationship with the Sultans,
728 but no political work had been undertaken in the area which was far from Aden. Air communications improved the outlook, and in the winter of 1936-37, as a result of careful planning and much detailed political work on the spot, the tribes great and small agreed to make peace and adjustments, required by all, were made concerning property, blood money, and other rights.[*]

648 At this point His Majesty's Government, on the advice of its representatives in the area, decided that a policy of assisted development was desirable, and adviser treaties were welcomed by the Sultans.

185 From this time on the civil administration was to gain in power and
625 respect. The police and local military formations already in existence
were inadequate for use in areas nominally under close state control.
701 Their reorganization was undertaken with Indian N.C.O.s, and for use in the Bedouin areas Mr. W. H. Ingrams proposed the raising of a new force. After studying the organization of the Transjordan Arab Legion, and with the co-operation of Glubb Pasha, who arranged the loan of N.C.O.s, he raised the new force on January 1, 1940, and named it the Hadhrami Bedouin Legion. With the exception of the period from June, 1940, to March, 1942, he remained in control of the force and its development until June, 1944, when it had forts in the more important Bedouin
[871] areas and an educational system which included boarding-schools for Bedouin boys and girls.

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113 [*] Cf. Harold Ingrams, *Arabia and the Isles* (London, John Murray, 1942), pp. 243 ff.

182 in which tribesmen will not willingly engage, and as they are so conservative
it will be long before they forsake their ancient occupation (or
lack of occupation) and adjust themselves to fresh possibilities.

162 In the Hadhramaut however if the main producing area is to be the main
438 wadi system, there is there a population which is already largely agriculturally
361 minded. Shibam is chiefly a commercial centre, the principal market of the
interior, but outside Shibam and throughout the other towns of the wadi
the atmosphere is rural and people are largely land owners or workers on the
land. In addition the tribes have become settled and it is interesting to note
that most of them have settled in *badu* sections. Those tribes living in the
great wadi are settled, but they have relations in the barren areas who are
Badawin. If it becomes possible not only to make the country more self-supporting
as regards its own food supplies, but also to produce something
for export, it will benefit not only the growers but also the Badawin living
between the coast and the wadi, for at present they have to take their camels
back to the coast unloaded, since the Hadhramaut only consumes. Recently
000 we forwarded samples of cotton and castor oil seed, which grow practically
wild in the Hadhramaut without irrigation, to the Imperial Institute for
examination and the reports were most favourable. This is not to say, of
course, that their cultivation can be profitably undertaken without much
further investigation and some experiments, but they are two possible lines
of development, and now that an Agricultural Officer is being appointed new
crops for systematic cultivation may be found. Water is of course the chief
need, but that also we hope to investigate and there is every indication that
there should be plenty of it in the areas most fit for agricultural development.

361 Mukalla is the political and commercial capital of the whole country. Here
● [643 the Qu'aiti Sultan lives, and it is the headquarters of the Mukalla Government,
645] and my own headquarters as Resident Adviser to His Highness and as the
officer responsible to the Governor of the Aden Protectorate for political
504 relations with the five easternmost Sultanates of the Protectorate. Mukalla
364 is the one place that most of the several hundreds of visitors have seen. It is
the most important port on the south coast of Arabia between Aden and
Muscat, but somehow does not yet seem to have left the category of places
which travellers take for granted, perhaps because until my wife and I took
up our abode there had never been permanent European residents. In the
last few months the European residents have risen to six, and though the
place looks very much the same to us as it has always done, visitors say it is
changing. A ship's captain who landed a short time ago asked in the bazaar
how it was that port facilities had improved and how it was that the town
looked cleaner. I believe the most enduring memory of Mukalla to people
who have landed has been the stupendous fly population and the smells of
dried fish and other even less pleasant substances. I would not go so far as
to say that the flies and the smells have disappeared, but a recently trained
local sanitary inspector with a corps of sweepers and sanitary dustbins have
made some difference.

364 The climate of Mukalla is on the whole pleasant enough, and with the
164 gradual cleaning up of the town healthy enough. Steps are now being taken
731 to cope with the mosquito nuisance, for last year we had a particularly bad

22: Reilly G-3 (1933-41) 1941 MM2 Hadhramaut MM2

houses whose semi-Malayan architecture contrasts forcibly with the [186]
austere and simple lines of the buildings of native Arab design. These 342
well-to-do people have seen the benefits of law and order in foreign 578
countries, but they found themselves powerless to introduce them 185
among the warring tribes of the Hadhramaut. The country thus presented a strange intermixture of civilized opulence and tribal turmoil. It was at length realized by themselves that these evils could be cured only by foreign intervention, and they appealed insistently to the Protecting Power to interfere. The situation was complicated by the political division of the country between the Quaiti Sultan of Mukalla and the Kathiri Sultan of Seiyun, whose traditional jealousies added to the general confusion.

It was evident to the British authorities that the whole problem 648
presented by this part of the Protectorate needed careful examination 157
before any effective action could be taken by the British Government, 578
and Mr. W. H. Ingrams was deputed by the Colonial Office to study it. His very valuable report formed the basis on which British policy in the country has since been developed, and his appointment as Resident Adviser to the Quaiti and Kathiri Sultans opened a new chapter in the history of the country. Backed by the strength of the Royal Air Force, whose timely punishment of a notoriously lawless tribe gave general satisfaction, he was able to negotiate a network of truces which brought to an end the internecine warfare that was ruining the land, and with the assistance of a small but energetic political staff he was able to inaugurate reforms that are bringing order out of chaos in the Quaiti and Kathiri States. Mr. Ingrams is now Chief Secretary at Aden, but his work in the Eastern Aden Protectorate is being continued by his successor at Mukalla, Mr. Joy.

In the western half of the Protectorate there was not the same 648
demand for reform, because there was no correspondingly large section 185
of the community with wealth and culture and an acquaintance with 643
the advantages of regular and orderly government. Progress has therefore been slower, but the efforts of the British Government to promote peace and internal security have been ably assisted by our loyal friend the Sultan of Lahej, the premier chief of the Protectorate.

The patient work of Colonel M. C. Lake, the Political Secretary at 625
Aden, and of the political officers under his direction has borne fruit in 185
a general amelioration of conditions, and the creation of Government and tribal guards to supplement air control has helped in establishing security on the trade routes and in bringing peace to districts that had

come they are united with us in a common rejoicing. That is the kind 609
of recompense that gladdens the hearts of those who have worked for 648
these people and have striven to make British protection a real benefit 186
to them. It encourages our belief that our pioneer work in this country has been undertaken on the right lines, and that we may hope to add another success to those that have been achieved by our predecessors and contemporaries in other parts of the Empire. A great deal remains to be done in the Aden Protectorate, but with patience and perseverance and with the right principles to guide us we may be confident that it will be accomplished.

Colonel Tod: I do not know whether you would like to hear any- 000
thing of the earlier history of the Protectorate, but the time I spent in the Aden Protectorate was before even Sir Bernard Reilly's time, forty years ago, when I was a member of the Anglo-Turkish Mandate Commission. At that time the Protectorate consisted of only nine tribes. Since then it has been considerably extended. Hadhramaut was a *terra incognita* in those days and was certainly not part of the Protectorate.

I think the Sultan of Lahej owes his preponderance chiefly to the 643
fact that all roads from the interior lead through his capital, of which 491
he has taken advantage at different times.

You mentioned the incursion of the Turks in 1915. That was by 721
no means their first incursion into the Protectorate. When they re- 648
conquered the Yemen in about 1870 they gradually pushed their rule south until they penetrated many miles into the British Protectorate. When the British Commission went up there in 1901, intending to open friendly relations with the Turks about the demarcation of the frontier, they found the Turks had brought down a considerable force, had taken military possession of that part of the Protectorate, only just leaving the town of Dhala itself outside the militarily occupied area, and had seized the heads of the passes that led down to Aden; so the position of the Commission was a most difficult one. The Turks simply put their foot down and said, "J'y suis, j'y reste," and we had no power to turn them out. There was just an insignificant escort of Indian troops with the Commission. It took a very long time indeed to persuade the home Government that they must intervene with force, and it was only when a force stronger than the Turkish force was sent up there in 1902 that the Turks were compelled to withdraw. That means that Dhala was occupied by the Turks for about thirty years. It

443 passed through this unknown world, and the desire and hope, until now cautiously suppressed, grew unconsciously within us, to enter the land that lay behind the town and to learn to know its people.

## 2. THE VIZIER SAYYID ABŪ BAKR BIN ḤUSĒN EL-MIḤḌĀR.

645 We made acquaintance, the morning after our arrival, with
[643] the Vizier, who, in the absence of the Sultan, deals with state
affairs. Sayyid Abū Bakr bin Ḥusēn el-Miḥḍār is a man in
the prime of life; he is energetic, has a congenial, alert personality, and shows absolutely no sign of opposition to the
*Naṣrānīs*, the *Efrendjīs*. The heavy task of governing the
645 Qeʿēṭī Sultanate falls chiefly upon his solid shoulders. His
565 popularity is supported doubly by tradition: in the first place, as
175 sayyid he belongs to the class of spiritual and worldly leaders, for he is a direct descendant of the Prophet, and, in the second place, the house of Abū Bakr was, six generations ago, the most influential family of Ḥaḍramaut.[1] In an evil hour, in their struggle against the Bedouin tribes, they called in the help of the Yāfiʿ, a tribe noted for its fighting qualities. Its Sultan sent help under one Qeʿēṭī, who, after having delivered the sayyids of the el-Miḥḍār family from their enemies, took the leadership into his own hands. The power of his family expanded. In 1874 the Qeʿēṭīs asked the British Government in Aden to intervene for the purpose of reaching a settlement in a war, which had arisen over the refusal of the Āl Kathīr to repay a sum of money which had been lent to them. On this occasion Makalla and esh-Shiḥr were, with the help of the British, taken away from the Kathīrī Sultan and handed over to the Qeʿēṭī, but the family of el-Miḥḍār had remained the leading one of that region.

701 The Vizier declared that he had *no* objection to our journey
569 into the interior. The route via Wādī Dōʿan was safe, provided

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[1] Bent, *op. cit.*, p. 75; *A Handbook of Arabia*, i. (London, 1920), p. 542 sq.

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that we travelled with an escort of slave soldiers[1] of the *Dōla.*[2] 567

Nevertheless, as dangers threatened in the Āl Kathīr region, 489 he strongly advised us not to go farther than Shibām and, under no condition, to attempt to return to esh-Shiḥr by way of Terīm. Sayyid Abû Bakr el-Kāf in Terīm was certainly a rich and influential man, but he had no ruling power and could only obtain the favour of the Bedouins by means of money, and could give us no armed protection against them. El-Qeʿēṭī's power was great and a slave soldier of his would be a "flag of protection" for us.

The preparations for our departure would take at least four days, but then we should have reliable guides and good transport. We might make an excursion to esh-Shiḥr during our days of waiting, but it would have to be by way of the sea-coast as the route by the mountains was too tiring — "tiring" in this case meaning "unsafe". The Ḥumūmī tribe had been at war for a long time with el-Qeʿēṭī, and the latter's soldiers are being constantly ambushed and shot down. This even occurs on the coast road. We were quite willing to follow this route although we should have preferred to go one way and to return the other.

### 3. A TRIP TO ESH-SHIḤR VIA SHEḤĒR.

The next day the Vizier sent a motor-bus with two drivers 361 and five soldiers for us. We were not to go further that day than Sheḥēr (little Shiḥr). It was afternoon before we drove out of the very high and strongly fortified and guarded gate of the city.

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[1] We saw in Makalla negro soldiers and Arab soldiers from the Yāfiʿ tribe in the hinterland of Aden. The negroes are slaves. Their numbers are decreasing in modern times of anti-slavery action. The Kathīrī Sultans have slave soldiers too, but we saw only a few in their territory.

[2] *Dōla* (دولة) means „dynasty, governing family, kingdom, state". 104 In Ḥaḍramaut people generally speak of the *dōla* in the Qeʿēṭī terri- 645 ● tory and of the *sulṭān* in the Āl Kathīr region.

Sultan's huge, high palace. The car stops before the compara- 361
tively small gate and our escort discharge their guns. The gate opens and soldiers accompany us up a long staircase running across the front of the building and behind the outer wall to the entrance proper. The impression made by the palace is one of neglect and dirt. This is because the Sultan lives in Ḥōṭat el-Qaṭn and only comes to stay in this palace for a few days from time to time to attend to affairs of state. At all other times it is entrusted to the very indifferent care of the soldiers who are lodged within it.

We are conducted to a simple room, where the carpets are 643 ●
old and dusty and where, on an European travelling rug, sits 609
a tall, very thin young man, the Sultan of Shibâm, ᶜAlī bin 644
Ṣalāḥ bin Muḥammad bin ᶜUmar bin ᶜAwaḍ bin ᶜAbdallāh el-Qeᶜēṭī, the grand-nephew of the Sultan of Makalla. We are quietly and kindly received. The Sultan is very much displeased that our escort has not given him due notice of our arrival; if he had known in time he would have received us in his palace at el-Qaṭn, which is suitably furnished for receptions. Sayyid ᶜAluwī tries to apologize, but without success. In the meanwhile chairs have been borrowed in the town and placed in a large room. We can at last retire and try to wash the coating of clinging dust from our weary bodies. During these private operations we are not left alone: attentive soldiers keep watch and even allow immaculately dressed notables of Shibâm to enter. These have heard of the arrival of foreigners and are on the spot at once to learn all about them. They have come in their magnificent new cars and with Arabian hospitality invite us to drive with them to the garden city in front of Shibâm and to have a cup of tea with them in their garden pavilions. It has an incredible sound to our ears, when, to add to the attractiveness of their invitation, they also say that we can swim in the mason-work swimming-pool in their garden. We accept with gratitude, on condition that the Sultan makes no objection to our leaving his hospitable roof for the time being.

In Shibām

no poll tax is paid by the population as is the 651
case in Sēwūn and Terīm. A tax of a quarter of a *riyāl*[1] is 643 levied on every camel load that enters the gate of Shibām; also 4 % on sales of houses or land is due to the Sultan. Of the produce of the fields which depend on rain, 1 % is earmarked for the state treasury, *i. e.* the Sultan's pocket. The Government levies no tax on lands that are irrigated by their owners' efforts. The Qeᶜēṭī Sultan of Makalla owns much land in his kingdom: his tobacco fields at Ghēl Bā Wazīr, near Sheḥēr, bring in about 30.000 *riyāl* a year, and he owns many palm-groves in Wādī Ḥaḍramaut. Yet the greater part of his income comes from Bombay and Hyderabad, where he has extensive land and house property, and he receives 1500 *rupees* a month from the Niẓām of Hyderabad for his services as commander of the troops.

These great riches of the Qeᶜēṭīs are the source of their 643 power. The existence of a central authority is, in spite of many abuses, noticeable in their territory. It makes itself felt whenever urgently necessary and has no difficulty in holding its own against the Āl Kathīr, who are divided amongst themselves and are lacking in strong financial support.

The Sultan of Shibām only receives a salary from the Sultan of Makalla, to whom he is bound by family ties.

The military forces of the Qeᶜēṭī consist, in peace time, of 701 5000 soldiers, of whom 2000 are negro slave soldiers. In Shibām only 100 of them are in regular service, whilst some 500 are on reserve in case of need. These latter live, as a rule, in good houses all around el-Qaṭn.

The Sultan estimates the number of souls in Shibām, el-Qaṭn 162 and the villages between them, at 20.000. These are all the inhabitants of the State of Shibām, exclusive, however, of the Bedouin tribes who are allied by treaty with his Government.

We showed Sultan ᶜAlī the books about Ḥaḍramaut that we 186 had brought with us and a few English air photographs. It was then apparent how little the ruler and his entourage knew

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[1] At the time of our visit a *riyāl* had about the same value as an Indian *rupee*. 435

241 protecting baskets. Sēwūn is said to be the finest and largest town in Ḥaḍramaut. It well deserves its appellation "eṭ-Ṭawīla, [105] the Long", but it could also be called "the Clean" or "the 342 Beautiful". The houses are lower and smaller and stand wider 361 apart than those of Shibām. Also dirty water and other iniquities do not simply rain down into the streets. They flow through open or covered gutters along the outer walls of the houses into closed-in cesspools of masonry. It is true, the streets are also narrow; our cars, from time to time, could only just pass through them, but there is plenty of light and no bad smells. At the gate of the massive palace of the Sultan we learn that the authorities are awaiting us in the summer residence ʿIzz ed-Dīn. Sēwūn and this garden city have quite grown into one; many of the wealthy families live in their garden palaces the whole year round. Passing through a gate in a mud wall we drive up a great courtyard which is flanked by a long white building, only one storey high. The tops of the palm-trees overhang the edge of the spacious roof-terrace, which for the greater part is carpeted and where the Sultans of Sēwūn and Terīm await us, surrounded by their counsellors.

## 2. THE SULTANS OF SĒWŪN AND TERĪM AND THEIR SURROUNDINGS.

●643 ʿAlī bin Manṣūr bin Ghālib bin Muḥsin Āl Kathīr, Sultan of Sēwūn, is a short, thick-set man, with one eye, with which, however, he looks at his guests with double friendliness. His brother and his two little sons are also among the great gathering there assembled; likewise his nephew, the Sultan of Terīm, a tall, slim, very dark-complexioned young man, whose name is Muḥammad bin Muḥsin Āl Kathīr. The Sultan of Terīm is generally in Sēwūn with his uncle; his small, graceful, white palace is almost opposite that of the latter; it is much more beautiful than the one in his official place of residence.

000 In the middle of the roof-terrace is a room, open on all

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East

Hadramout MM2

133 vides seasonal grazing for camels, sheep, and goats.[1] Never-
132 theless, the Western Protectorate, where rainfall averages from
about 2 inches a year on the coast to 7 inches in the uplands
and 12 inches in the highlands, is self-supporting in food in
241 normal seasons; the main crop is millet, with wheat, barley,
and mustard as summer crops, and other products of importance
are coffee and the drug *qat* (the chewing of which is a pernicious
habit in south-west Arabia); field-terracing is general in the
[312] highlands, and elsewhere the land is mainly irrigated from
wells. In the Eastern Protectorate the rainfall is lower and food
132 has to be imported, particularly for the coastal areas and the
241 pastoral tribes; millet is again the main cereal crop, supple-
439 mented by lucerne, tobacco, honey, and fish products; until
recently most of the honey has been exported to Java, this
167 being connected with the large-scale eastward emigration from
262 the Hadramaut in the last 150 years. The date-palm provides
the chief food product of the Hadramaut.

161 The estimated population of Aden Protectorate at mid-1952
was 800,000. The organization is largely tribal, consisting of
631 some thirty sultanates, shaikhdoms, and other tribal units of
648 varying size. During the past hundred years their rulers have
one by one entered into treaty relations with the British Govern-
643 ment and are under its protection; but British administration (through an Agent in each Protectorate, responsible to the Governor of Aden) is essentially indirect, and has grown piecemeal for the prevention of intertribal conflict in the interests of travellers and commerce. Some of the chiefs have voluntarily accepted advisory treaties binding them to administer their territories in accordance with the Governor's advice. But not all of them have complete control over their nominal subjects, and the authority of those who have not accepted advisory treaties with the Governor of Aden may be highly capricious; reference has already been made to the conduct of the important Sultan of Lahej which led to a British intervention in April 1952.[2] The most important state of the Eastern Protectorate is the Quaiti Sultanate of Shihr and Mukalla which, like the Sultanate of Lahej, carries the title of 'His Highness' and has its own small regular army; the Quaiti

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[1] See 'Banishing Famine from Aden', *Commonwealth Survey*, 14 May 1949, pp. 37–8. For the distinction between steppe and desert vegetation, see Fisher, *The Middle East*, pp. 72–3 and map, p. 70.

[2] See above, p. 105; and see generally Doreen Ingrams, *A Survey of Social and Economic Conditions in the Aden Protectorate* (Eritrea, Government Printer to the British Administration, 1949), pp. 20–32. A punitive expedition was sent to the Shairi tribe in the Western Protectorate in December 1950 after an attempt to assassinate the British Agent.

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Sultan formerly held the hereditary appointment of Zamindar 161
of the Nizam of Hyderabad's Army Levy, which recruited 631
largely from Quaiti territory. Mukalla town has even achieved 648
a 'Nationalist Party', which fomented a serious riot in Decem- [668]
ber 1950.[1] Farther east lies the large Mahri Sultanate of Qishn
and of Socotra Island (pop. about 8,000); the resident adviser 643
strongly urged the Sultan in 1950 to spend more time in his
mainland territory instead of leaving it to a younger branch of
his family, while the Sultan lived on Socotra.[2] The most im- [625]
portant ruler in Wadi Hadramaut is the Kathiri Sultan of
Sayun, who has his own armed constabulary. A number of
lesser chiefs have for local security purposes their own tribal
guards, whose maintenance is partly financed by the British
Government. In addition, the Aden Government established in 721
1937 a force of Government Guards in the Western Protectorate,
and three years later in the Eastern Protectorate the Hadrami
Bedouin Legion, which was modelled on the Arab Legion of
what has since become the Kingdom of Jordan.[3]

The assistance of a British Director of Agriculture and his 648
staff is available to those rulers who desire it, and financial
help has been forthcoming since 1947 under the Colonial
Development and Welfare Act. It was proposed to expend
£410,000 in 1951–2 (including £82,000 for agriculture); only
£23,000 of this would come from local revenue, the remainder
to be provided by the British Government.[4] Drought caused a [731]
serious famine in the Hadramaut in 1943 and another less
serious one in 1948–9. The region's economy was formerly 651
helped to a considerable extent by remittances from Hadrami 312
emigrants who had prospered in the farther East, but political 311
changes in Indonesia and in the Hyderabad state of India have
adversely affected this traffic, and the British authorities have
had recourse to a large-scale scheme of irrigation by diesel-
engined pumps. In the Western Protectorate the development
of irrigated agriculture on over 100,000 acres at Abyan (40
miles north-east of Aden Colony) was begun with help from
Colonial Development and Welfare funds in 1947 and was
becoming self-supporting by 1952. It is a partnership on the
Sudan model between the tenants, who receive half the returns,
the landowners (the local states or private landlords), and the
board of management, who divide the other half. Long-staple 248
cotton of the Egyptian kind had become the main crop by

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[1] GB, Colonial Office, *Report on Aden for the years 1949 and 1950*, p. 60.

[2] ibid. p. 61.

[3] See A. M. Clark Hutchison, 'The Hadhrami Bedouin Legion', *Journal of the Royal Central Asian Society*, January 1950, pp. 62–5.

[4] See above, p. 112.

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Aden Colony MM1
Hadhramaut MM2

A The recent radical change in the position of India, however, will
636 undoubtedly necessitate a revision of the Aden system of appeals.

The city of Aden, the peninsula of Little Aden, the territory
of Sheikh Othman, and the islands of Perim, Kuria Muria, and
Kamaran, thus form a Crown Colony under direct British rule.[5]
This means that no native government whatsoever functions in
the area. As a colony, Aden is part of the British national territory
and its inhabitants are British subjects.

H The Protectorate. The hinterland of Aden was not organized by
648 the British into a colony, but into a Protectorate along colonial
lines. Its present organization is based upon the Aden Protectorate
Order in Council of March 18, 1937.[6] Under it the Governor
of the Colony is at the same time Governor of the Protectorate,
and the functions exercised in the Colony by the Civil Secretary
are here exercised by a Political Secretary. The powers of the
Executive and Legislative Councils do not extend to the Protectorate.

H The region is divided into two parts: the Western Protectorate
● [643] and the Eastern Protectorate. With the exception of the Sultan
648 of Lahej the chiefs in the Western Protectorate generally possess
H only limited control over their subjects; the states in the Eastern
631 Protectorate are more fully organized. In contrast with the Colony,
the native governmental institutions in the Protectorate
were left intact, and the area is administered according to the
H principles of indirect rule. The Crown has reserved the right to
648 make laws for the peace, good order, and government of the Protectorate.
At the same time the Governor may enact certain rules
and orders and may especially extend to the Protectorate legisla-

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[5] The British distinguish between two basic types of colonial administration: direct rule and indirect rule. The former means that the area is administered directly by British colonial officials without any native governmental machinery, as is the case in Aden Colony. The latter indicates the use of existing native institutions and the placing of many of the actual administrative functions in the hands of native governments under the control of British colonial officials.

(see footnote 6 on following page)

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HADhRAMAUT MM2
ADEN MM1

tion enacted for the Colony. Such legislation, however, applies H
only to persons who are not natives of the Protectorate. This 648
point is of considerable practical importance. For example, the H
mining legislation for the Colony of Aden, which was extended to 648
the Protectorate by the Governor in 1937, would apply to all H
foreign, including British, companies, but not to a native unless 648
it had been made a part of the local legislation in the individual state in question. The situation with regard to the judicial organization is similar in that the Supreme Court and the inferior courts of the Colony have jurisdiction in all matters arising in the Protectorate in which any person who is not a native is concerned.

The relations of the British with the various native states in H
the Aden Protectorate are based on treaties concluded with the 648
sultans and sheikhs in the course of the nineteenth and the early twentieth centuries.[1] Treaty relations with neighboring sheikhs were established soon after the occupation of Aden in order to make the waters and roads around the port safe for peaceful traffic. Gradually British influence in the Aden hinterland was extended until in the last decades of the nineteenth century and the first decade of the twentieth protectorate treaties were concluded with most of the more important local rulers. The important features of these agreements are the extension of British protection to the native state in question, and the promise of the local ruler not to enter into relations with any foreign government without British consent, or to dispose of any part of his territory in favor of a power other than Great Britain. Most of the sultans and sheikhs were granted stipends by the British; in case of noncompliance with the treaty provisions, discontinuance of the stipend was used as a weapon to force the rebellious sheikh into line.

The protectorates thus established restrict the sovereignty of H
the local rulers to a very considerable degree. As far as interna- 648
tional relations (including those with their immediate neighbors) 643
are concerned, they are wholly unable to pursue an independent course. In internal affairs there exists a somewhat larger degree of autonomy, but British over-all control extends, in most cases,

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[1] The various treaties and agreements between Great Britain and the various rulers in the Arabian Peninsula are collected in India, Foreign and Political Department: *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, edited by C. U. Aitchison (Delhi, 1933), vol. 11. [Hereafter quoted as *Aitchison*.]

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648 to all fields of administration, as far as such exists at all in the 643 individual states.

648 Treaties of the above type were concluded with rulers in the Eastern as well as the Western Protectorate. The relationship between the British and the important sultans in the so-called Hadramaut in the Eastern Protectorate was modified, however, in the nineteen-thirties. On August 13, 1937, an agreement was concluded between the British Government and the Sultan of Shihr and Mukalla in which the former agreed to provide a Resident Adviser for the sultanate. This was followed in February 1939 by a similar agreement with the Sultan of Seyun, who had not been previously in direct treaty relations with the British.[8] In these treaties the native rulers agreed to take the advice of the Resident Adviser in all matters except those concerning Moslem religion and custom. These treaties did not abrogate earlier agreements, such as the protectorate treaty with the Sultan of Mukalla of 1890, but were supplementary to them. They follow closely the pattern of the treaties concluded by Great Britain with the Unfederated Malay States, and it is apparently the aim of the British Government to develop the administration of the Hadramaut states along the lines followed before World War II in Malaya, with which the sultanates of the Hadramaut have close cultural ties.[9] In 1939, again following the Malayan precedent, a State Council was set up in Mukalla. It is presided over by the Sultan and consists of the Resident Adviser, the State Secretary, and two nominated Arab members. The Council acts as the Sultan's cabinet.

The main task of the Resident Adviser of the Hadramaut is to organize a modern administration. In response to native apprehensions, Harold Ingrams, the first to hold this post, stressed that this did not mean direct British administration but that on the contrary local inhabitants were to be employed as far as possible. Owing to the small number of trained native officials, how-

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[8] Seyun had an agreement with Mukalla, concluded in 1918, in which it was stated that the Hadramaut "being an appanage of the British Empire," should be one province. The Agreement was renewed in a revised form in 1939.

[9] For the contents and scope of these agreements, see Harold Ingrams, *Arabia and the Isles* (London, 1942), pp. 316–17, 338–40, 347–49. Harold Ingrams, the first Resident Adviser to the Hadramaut states, studied the Malayan system during a visit there in 1939.

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ever, the administrative services are to a considerable extent 648 staffed with British experts. The administrative machinery set up under these agreements has thus served to increase Great Britain's control of the internal as well as external affairs of the two most important states in the Hadramaut. Even if the actual administrative processes should be handled by natives to a larger extent than has been the case so far, British control would not be diminished, for the Resident Adviser can always prevent the conduct of affairs along lines of which the British Government does not approve.

The administration of the Aden Protectorate thus follows a pattern which lies between that of Malaya and that found in most of the British protectorates in Africa. In line with the latter was the Order in Council of 1937, which stressed the basic right of the Crown to legislate for the territory. At the same time, the administration of the Aden Protectorate follows more strictly the lines of indirect rule than in most of Africa,[10] and the rights reserved to the sultans and sheikhs of the Aden Protectorate are more extensive than those of their African counterparts. The British have also refrained from establishing by general ordinance the rights and duties of native authorities and native courts, and from giving the Governor the right to constitute and abolish them. Constitutionally speaking, it would thus appear that the 643 internal sovereign rights left to the Protectorate rulers are not regarded as derived from British authority but as inherent in the ruling chief.[11]

In this connection it should also be mentioned that a decision of the High Court of Bombay in 1897 accorded the Sultan of Shihr and Mukalla immunity from jurisdiction, thereby putting him into the same category as the Indian and Malay rulers.[12] The chiefs of the African protectorates, on the other hand, are not granted immunity and may be sued in British courts like any private individual.[13] The problem of immunity of the local rulers is of increasing practical importance at a time when the economic

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[10] Zanzibar is an exception in some respects.

[11] A similar construction is put by the Colonial Office upon the sovereign rights of the Indian princes. See Statham v. Statham and the Gaekwar of Baroda, *Law Reports*, 1912, p. 92.

[12] Chandu Lal Khushalji v. Awad bin Umar, Sultan of Shihr and Mukalla. *Indian Law Reports, Bombay Series*, 1897, p. 351.

[13] Tshekedi Khama v. Ratshosa, *Law Reports, Appeal Cases*, 1931, pp. 784–98.

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643 and political isolation of the countries of the Arabian Peninsula is slipping away. The granting of immunity from jurisdiction means that the respective rulers are regarded as sovereigns and, as a basic rule, cannot be sued in foreign courts. In British cases dealing with Indian and Malay rulers, the executive departments of the British Government have invariably stressed the attributes of sovereignty still residing in the local rulers which, in their opinion, exempted them from the jurisdiction of the courts.[14] In recent years the courts have on at least two occasions ruled against this principle by denying immunity to Indian rajahs in cases involving tax matters.[15] It is too early to say, however, whether this indicates a general trend or whether the change in attitude was based upon the special circumstances of the cases. H

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643 Britain has concluded treaties with only the more important chiefs of the Protectorate. Thus, while it is probable that British courts would treat at least the rulers of the well-organized states of the Hadramaut as sovereign chiefs in the Indian sense and grant them immunity, it is doubtful whether small chiefs with whom no treaty relations exist would be accorded a like status.

## THE PERSIAN GULF STATES

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648 Concurrently with the establishment of their paramount position in the Aden hinterland, and for much the same reasons, the British endeavored to consolidate their influence in Oman and along the western shore of the Persian Gulf. The early nineteenth century treaties which Britain concluded with the various rulers of the Persian Gulf coast dealt mainly with piracy, arms traffic, and general problems of maritime security in the Gulf. These treaty relations were gradually expanded until, with the exception of Muscat, Great Britain obtained full control over the foreign relations of the Gulf states. The large oil resources discovered in the area have given a vastly increased value to its position in this regard.

[14] One of the leading cases is Duff-Development Company v. Government of Kelantan, Law Reports, Appeal Cases, p. 97. For a more recent Indian case, see Gaekwar of Baroda State Railways v. Hafiz Habib-ul-Haq and others, Indian Appeals, 1937-38, vol. 65, p. 182.

(See footnote 15 on the following page)

643 [15] The Superintendent Government Soap Factory Bangalore v. Commissioner of Income Tax, Ceylon, The New Law Reports 43, 1943, p. 439; and Bishwanath Sing v. Commissioner of Income Tax, Central and United, Indian Law Reports, Allahabad Series, 1942, part vi, p. 398.

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648 follows a pattern which lies somewhere between that used in most of the African Protectorates and the one worked out in Malaya. Unlike Malaya, however, an Order in Council was enacted for the Protectorate stressing the right of the Crown to legislate for the territory. On the other hand, the Aden Protectorate Order in Council is more limited in scope than are those enacted for most of the colonial protectorates in Africa in that British jurisdiction is restricted to non-natives. (14) The difference in status of the states in the Aden Protectorate, as compared with the tribal states of tropical Africa, is of practical importance. Whereas the chiefs in the African colonial protectorates may be sued in British courts like private individuals, (15) the rulers of the countries in the Aden Protectorate are regarded as sovereigns in the sense of international law. Accordingly, they enjoy immunity from the jurisdiction of British courts or any other foreign court. (16) This immunity is absolute with regard to criminal

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14. A similar restriction is contained, however, in the Zanzibar Order in Council of 1924 as amended; cf. The Laws of the Zanzibar Protectorate, rev. ed., 1934, vol. 4, pp. 115-129.

15. This is apparent from Tshokedi Khama v. Ratshosa, Law Reports, Appeal Cases, 1931, pp. 784-98.

16. Cf. Chandu Lal v. 'Awad bin 'Umar, Sultan of Shihr and Mukalla, Indian Law Reports, Bombay Series, 1897, p. 351. Because of the close association with India of some of the Protectorate rulers it may be noted that the legal situation is rather different in the latter case. According to section 86 of the Indian Code of Civil Procedure (Act V of 1908 as amended), permission of the Crown Representative, the Central Government of India, or their delegates, is necessary before a suit against any ruling chief or his representative can be instituted in an Indian court. American courts likewise accord immunity to states which are not fully sovereign; cf. Kawananakoa v. Polyblank, United States Reports, v. 205 (1907), p. 349; Porto Rico v. Rosaly y Castillo, United States Reports,

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v. 227 (1913), p. 270.

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jurisdiction and subject only to a few exceptions as far as civil jurisdiction is concerned, (17)

17. These apply primarily to suits concerning real estate possessed by a sovereign as private individual in a foreign country and to the case that the sovereign waives the exemption; cf. in general A. S. Hershey, The Essentials of International Public Law and Organization, New York, 1939, pp. 412-13; also Indian Code of Civil Procedure, article 86.

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It has to be stressed that Great Britain has not concluded treaties with all the chiefs in the Protectorate. Treaty chiefs have to be regarded as sovereign ruling chiefs, to use Indian terminology, technically even though their sovereignty is very restricted. Whether small chiefs with whom no treaty relations exist could be regarded as ruling chiefs entitled to immunity would have to be determined on the merits of the individual case.

In order to appraise correctly the actual position of most of the states in the Protectorate, it must be kept in mind that the governmental organization of most of them is only incompletely developed and that very often the power of the central ruler does not extend very far beyond his capital. The reorganization of the governmental organization along modern lines, which was inaugurated in the two Hadramaut states, will probably lead to an ever closer approximation of the status of these countries to that of the Malay states.

## D. The Persian Gulf States

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1. General. The British position along the Gulf of Oman and on the western shore of the Persian Gulf was secured in the course of the nineteenth century. It was established primarily as a safeguard of the important route to India. Though strategic considerations are still paramount, the large oil reserves discovered in the area have given a vastly increased value to the close British relations with the Persian Gulf states. The legal basis for Great Britain's position is to be found in various treaties which the British concluded

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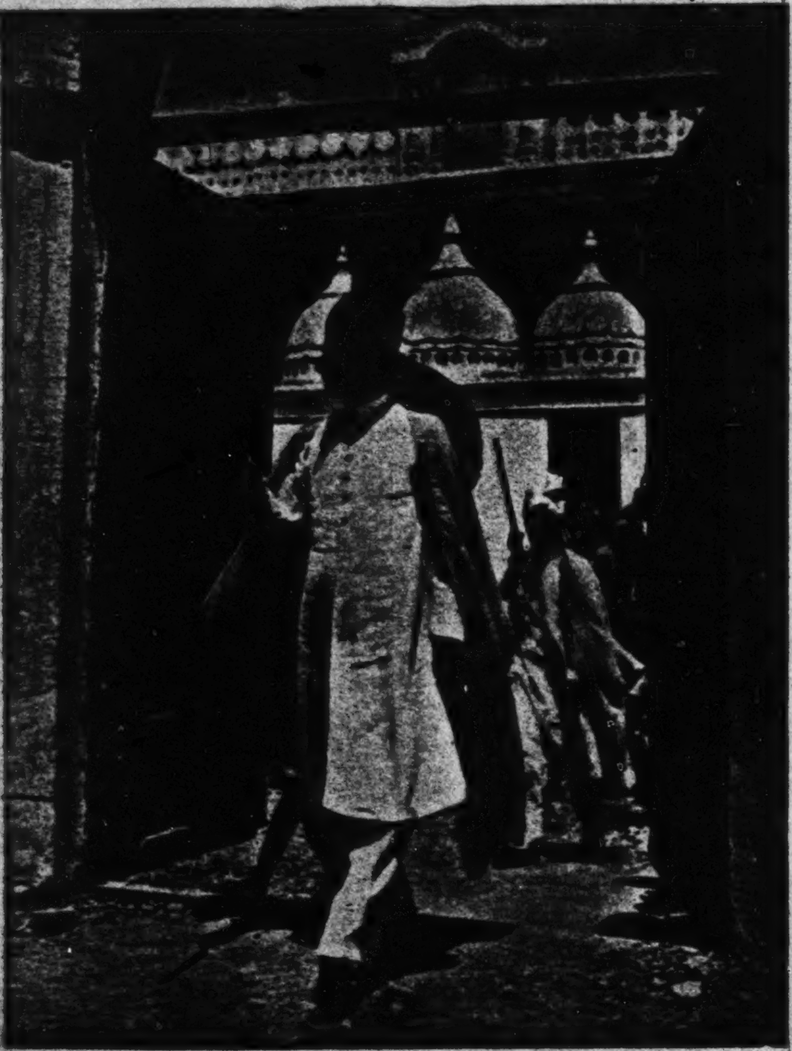

Paul P[illegible]

*In the complex organization of the highland communities of the Yemen, chieftainship is hereditary. In the Aden Protectorate some larger groups come under the authority of a Sultan, one of whom, the Sultan of Lahej, is seen here while on an official visit to the Port of Aden. He is of the ancient nobility which goes back to pre-Islamic times, 1500 years ago.*

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM2

## *ADEN PROTECTORATE*

# PART IV

## Chapter 1: General Review

### WESTERN ADEN PROTECTORATE

647 DURING 1947 the Western Aden Protectorate continued to suffer from a shortage of experienced Political Officers. This position was aggravated by the murder in April of Mr. P. C. Davey, an officer of exceptional ability and experience. In consequence most districts were inadequately manned, with the result that it proved difficult to consolidate the progress of the past few years and in some cases there was some deterioration. The Arab Assistant Political Officers, of whom there are at present seven, have of necessity been the backbone of the Western Aden Protectorate administration during the past three years owing to the shortage of experienced British Political Staff.

631 The Fadhli, Dathina and Subeihi administrations carried on with very little change. The two former show a very much-improved financial position. The Amiri country started the year with the removal after a show of force of Amir Haidera and, after an unhappy year of strife and intrigue, ended it with the establishment of a constitutional form of government.

643 642 In the Abdali State the death of the Sultan, His Highness Sir Abdul Karim Fadhl bin Ali, K.C.M.G., K.C.I.E., who has been succeeded by his eldest son, Fadhl Abdul Karim, and who was a sincere and experienced ruler, was much regretted by his people. On the acclamation of his successor a new constitution setting up a State Council was established and is now in operation.

721 In Beihan the Sultan encountered difficulties with the Balharithi tribe in the far north, and the situation had to be settled by air action.

There were trade-route incidents in Quteibi country, in Wadi Hardaba (Radfan), in Mansuri country (Manqa'a), in Marqashi country (Fadhli) and in Rujeili country (Wadi Teim in Radfan), involving losses of life and heavy lootings. Lootings in the Quteibi territory assumed such proportions that it was necessary to restore normality by air operations. The incidents in Marqashi were satisfactorily settled by administrative action. The other incidents still remain to be settled.

242 On the other side of the picture agricultural development in Abyan has had a most beneficial effect in this southern area in spite of the unco-operative attitude of the Lower Yafa'i Sultan. This attitude led finally to his suspension from office in the Yafa'i as Sahil area of his territory. In contrast, the willing co-operation of the Fadhli authorities in fostering

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MMI Aden

Hadhramaut MM21 Remittances

457 of money from the Far East—the basis of Hadramaut's economy—began to arrive to a certain extent, at least from Singapore. From Java and th Dutch possessions there, is, however, little hope as yet of any but ver limited sums being released.

### HOUSING

342 The fixed population are housed for the main part in mud-brick and stone dwellings, while the nomads live under camel-hair tents, straw huts, thatched-palm huts, and even under matting placed over vegetation or trees. The poorer sections live in mud-brick houses, one-storeyed stone huts and straw huts.

## Chapter 9: Law and Order

### JUSTICE

692 The Law Courts are of two kinds: (*a*) Shari'a Courts (which administers the Shari'a or Quranic Law), and (*b*) Common Law Courts, which handle all cases outside the jurisdiction of the Shari'a Courts.

798 In the Eastern Aden Protectorate there has been a revival of religious intolerance. A most unfortunate development in Mukalla during the year was the formation of a religious committee whose activities have been something between those of a vigilance committee and the inquisition. It selects those whom it considers have committed offences against Islam, condemns them and sentences them. The local Government carries out its sentences and there is no appeal. This being a matter of religion, the [643] Resident Adviser has under the treaty no power to interfere. Hadramaut has never been the home of religious tolerance, but it was hoped that the fires of fanaticism were dying.

### GOVERNMENT GUARDS

*Strength*

704 The force of Government Guards operates in the Western Aden Protectorate. The most outstanding event for the Government Guards 712 in 1947 was the transfer of the Headquarters from the Hindu garden in Sheikh Othman to the Champion Lines, Khormaksar, in the early part of the year.

The task of adapting the camp to meet the needs of this force was not completed for several months, but in its present form provides ample living and store accommodation for the approved establishment which has now been brought up to full strength.

*Tribal Guards*

The arrival of the Depot Officer in May has permitted the calling in of Tribal Guard units for training in drill and musketry, and up to

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM21

8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), 133
with a mean altitude of 2,500 feet. The country between the littoral
belt on the one hand and the intramontane plains and the plateau on the
other is a tangle of mountains, ravines and valleys. Some of the valleys
are very fertile. The plateau itself is broken up by numerous hills and
mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert
and barren mountains intersected by wadis, some of which are fertile and
cultivated. There are a number of comparatively large towns, notably 361
Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun,
the capital of the Kathiri State.

# Chapter 12: Administration

The Eastern Aden Protectorate comprises the Hadhramaut (consisting 631
of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of
Seiyun), the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates
of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648
for many years in protective treaty relations with His Majesty's Govern-
ment. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643
Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden
Protectorate, and the Hadhramaut is the most important and best
organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area
in the Aden Protectorate, being bounded on the east by the Sultanate of
Muscat and Oman. The Sultan of Qishn and Socotra resides on the
island of Socotra, which lies off Africa, 150 miles from Cape Guardafui.
The island was occupied by the East India Company in 1834, and it 175
came under British protection, together with the neighbouring Abdel
Kuri and Brothers Islands, in 1866, when the treaty with the Mahri
Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. 438
The population is probably about 5,000; the island is rather less than 161
100 miles from east to west and about 30 miles broad. Its interior is 133
mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital 361
is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 648
small cadre of British political officers and Arab assistant political officers
under a British Agent, whose headquarters are in Aden. The political
staff who are posted to administrative districts inland advise the local
rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619
recognised by the Governor of Aden. Not all the chiefs have complete 622
control over their subjects, but since 1943 the authority of some of them

5. Gt. Brit., Colonial Office C-3 (1947) 1949 MM1 Aden
Hadhramaut MM2

619 622 has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have tribal guards (paid for by His Majesty's Government as a temporary measure) under 701 the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police 625 duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

619 634 The Western Aden Protectorate consists of the following tribal districts:

[643] 361 **ABDALI**: His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej,* the premier Chief of the western area. *Capital*: Lahej.

**AMIRI**: Amir Nast bin Shaif Seif, C.M.G. *Capital*: Dhala.

**FADHLI**: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

**LOWER YAFA'I**: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

**HAUSHABI**: Sultan Mohammad bin Sarur. *Capital*: Museimir.

**UPPER YAFA'I CONFEDERATION**: Sultan Muhammad bin Salih. *Capital*: Mahjaba. Mausatta, Sheikh Ahmed Bubakr 'Ali 'Askar and Sheikh Husein Salih Muhsin 'Askar. *Capital*: Al Qudma. Dhubi, Sheikh Abdurehman bin Salih (under age). *Regent*: Sheikh Salih Salim. *Capital*: Dhi Sura. Maflahi, Sheikh Qasim 'Abdurrahman. *Capital*: Al Jurba. Hadrami, Sheikh Muhammad Muhsin Ghalib. *Capital*: Ash Shibr.

**SHAIB**: Sheikh Muhammad Muqbil As Saqladi. *Capital*: Awabil.

**QUTEIBI**: Sheikh Hassan'Ali. *Capital*: Ath Thumeir.

**ALAWI**: Sheikh Salih Sayil. *Capital*: Al Qash'a.

**AQRABI**: Sheikh Muhammad Fadhl ba 'Abdullah. *Capital*: Bir Ahmed.

**AUDHALI**: Sultan Salih bin Husein. *Capital*: Lodar.

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**LOWER 'AULAQI**: Sultan Nasir bin Aidrus bin Ali bin Abdullah (under age). *Regent*: Sultan Ahmed (Sheikh) bin Ali. *Capital*: Ahwar.

**BEIHAN**: Sharif Salih bin Husein. *Regent*: Sharif Husein bin Ahmed. *Capital*: An Nuqub.

**SUBEIHI**: Sheikh Muhammad 'Ali Ba Salih, Sheikh Muhammad bin 'Ali of the Barhimi and Sheikh Abdullah ba Sa'id of the 'Atifi.

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* His Highness Sultan Sir Abdul Karim Fadhl, K.C.M.G., K.C.I.E., died on 18th June, 1947.

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6:Gt. Brit., Colonial Office G-3 (1948) 1950 MMl Aden
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Bir'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648
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and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu,
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The interests of the Western Aden Protectorate are looked after by a 645
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**FADHLI**: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

**LOWER YAFA'I**: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

**HAUSHABI**: Sultan Mohammad bin Sarur. *Capital*: Museimir.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

631 missioners) and Qaims (Assistant District Commissioners) of the provinces and districts. Naibs were provided with motor vehicles to increase their mobility. An annual conference of all Quaiti, Kathiri and Wahidi Naibs and Qaims has been instituted, at which lectures and practical demonstrations in all administrative subjects are given by local experts.

631 621 Another significant step towards devolution of duties on to Naibs and Qaims has been the setting-up of village councils under their direction and supervision. The activities of these councils include village welfare, hygiene, sanitation, increase of food production, etc. The Sultan of Qu'aiti State has also nominated a Municipal Council for Mukalla.

643 631 The period under review was also notable for increased co-operation in administrative affairs between Qu'aiti and Kathiri and for the settlement of problems common to these two States. The Qu'aiti and Kathiri State Secretaries and senior officials met several times during 1949 and 1950 and joint decisions were taken on such matters as local import and export taxes, development tax on date-bearing palms, postal affairs, remittances from abroad, famine relief and prevention, and unification of vehicle licences.

[665] 578 With the retirement of Sheikh Seif bin Ali Elbually, C.B.E., from the post of State Secretary to the Qu'aiti Government, in December, 1950, and the appointment of Sheikh Qaddal Sa'id El Qaddal Pasha, M.B.E., formerly Qu'aiti Director of Education who is a Sudanese, as his successor, the so-called Nationalist Party, whose membership does not extend beyond Mukalla Town, seized the opportunity to foment serious rioting, in the quelling of which 16 persons were killed and 24 wounded. Suitable sentences were dealt out to the ringleaders by the Special Court set up by the Sultan to try the offenders. The new State Secretary has been warmly welcomed into the office by all the responsible citizens and officials of the Qu'aiti State in Mukalla and throughout the Provinces.

643 The Kathiri Sultan Ja'far bin Mansur bin Ghalib died on 24th April, 1949, and was succeeded by his nephew Sultan Hussein bin Ali bin Mansur al Kathiri, who was recognised by His Majesty's Government as Treaty Sultan on 22nd May, 1950.

671 During 1950 codified criminal law based on Sharia was introduced in the Qu'aiti State.

### *Beduin Affairs*

631 721 *Wahidi Area.* As a result of the operations against the Khadim of Mithaf and the Al Adhm Tribe in January and February, 1950, the whole Dhiyeibi area came under the Sultan of Balhaf and security posts were established on the western border of the Eastern Aden Protectorate.

In July, 1950, a successful operation was undertaken against Al Ba Dukhn for breach of the peace and the tribe was brought under complete control

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### CLIMATE

132 The maritime plains are damp and hot in the summer, and are subject to sandstorms and high winds. In the winter (October to the end of March) it is cool and sometimes cold at night and much less damp.

In the mountains, which vary in height between 1,500 and 8,000 feet, it is drier and cooler during the day and night ; at above 4,500 feet it can be very cold.

In the Wadi Hadramaut and the intervening tableland or " Jol," extremes of both heat and cold are encountered. The heat, in contrast to that of the coast, is dry, but more intense. The rainfall is small.

132 312 There is little rainfall in the littoral and maritime hills ; here cultivation is chiefly dependent on irrigation from water channels and courses. In the highlands well irrigation is common and there is heavier rainfall, which is led down ravines and defiles into terraced fields.

### GENERAL DESCRIPTION

133 The Western Aden Protectorate is divided into the littoral belt which varies between four and 40 miles in depth ; the maritime ranges about 1,000–2,000 feet above sea-level ; the intramontane plains over 3,000 feet high ; and the highland plateau which ranges from 5,000 to 8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter) with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

311 The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably Mukalla, the capital of the Qu'aiti State and principal seaport, and Sai'un, the capital of the Kathiri State.

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7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden

Hadhramaut MM2

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625 of them has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards (paid for by His Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

631
622
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## WESTERN ADEN PROTECTORATE

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**FADHLI** : Sultan Abdullah bin Uthman. *Capital:* Shuqra.

**LOWER YAFA'I** : Sultan Aidrus bin Muhsin. *Capital:* Al Qara.

**HAUSHABI** : Sultan Mohammad bin Sarur. *Capital:* Museimir.

**UPPER YAFA'I CONFEDERATION** : Sultan Muhammad bin Salih, *Capital:* Mahjaba.

**MAUSATTA** : Sheikh Ahmed Bubaker Ali Askar and Sheikh Husein Salih Musin Askar. *Capital:* Al Qudma.

**DHUBI** : Sheikh Abdulrahman bin Salih (under age). Regent : Sheikh Salih Salim. *Capital:* Dhi Sura.

**MAFLAHI** : Shiekh Qasim Abdulrahman. *Capital:* Al Jurba.

**HADRAMI** : Sheikh Muhammad Muhsin Ghalib. *Capital:* Ash Shibr.

**SHAIB** : Sheikh Ahmed Mana As Saqladi. *Capital:* Awabil.

**QUTEIBI** : Sheik Hassan Ali. *Capital:* Al. Thumeir.

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631 **ALAWI** : Sheikh Salih Sayil. *Capital:* Al Qash'a.

622 **AQRABI** : Sheikh Muhammad Fadhl Ba Abdullah. *Capital:* Bir Ahmed.

**AUDHALI** : Sultan Salih bin Husein. *Capital:* Lodar.

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**SUBEIHI** : Sheikh Muhammad Ali Ba Salih, Sheikh Muhammad bin Ali of the Barhimi and Sheikh Abdullah Ba Sa'id of the Atifi.

### EASTERN ADEN PROTECTORATE

● [243] **QU'AITI** : His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla.

**KATHIRI** : Sultan Husein Ali bin Mansoor Al Kathiri.

**BALIHAF** : Sultan Ali bin Mohsin bin Saleh Al Wahidi.

**BIR ALI** : Sultan Nasir bin Yaleb al Wahidi.

**HAURA** : Sheikh Awadh bin Saleh Ba Shatid.

**IRQA** : Sheikh Ahmed bin Abdullah bin Abdullah bin Awad Ba Das.

## Chapter 13 : Weights and Measures

864 These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weight most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 50 lb. of grain. The qadah = 200 lb. and the qasa = 2¼ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately.

Areas are generally quoted in dhumd or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 yards.

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7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
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## *ADEN PROTECTORATE*

# PART IV

## Chapter 1: General Review

### WESTERN ADEN PROTECTORATE

THE poor rainfall of 1948 was repeated in 1949; but the rains of 1950 [132] were in almost all areas exceptionally good and the economic situation is generally better than it has been for a long period. The new forms of 648 administration in Shaib and Beihan progressed slowly but satisfactorily and up to the end of the period the political situation was generally improved, especially in Lower Yafa'i, where more friendly relations were restored between Government and the Sultan. At the very end of the period, on Christmas Eve, the attempted assassination of the British Agent in Shairi country in the Amiri State made a punitive expedition necessary; but order was being restored by the end of 1950.

In August, 1949, Yemeni troops began to build a fort on Protectorate soil near Najd Marqad in Beihan State. It was eventually found necessary to destroy this fort by air action. This serious incident resulted in an Anglo-Yemeni conference in London in the autumn of 1950 for the purpose of discussing a means of finally clearing away points of misunderstanding between the two Governments.

A number of clashes made it necessary to re-enter the northern part of the lower Aulaqi State. Order was restored by the end of 1950 with a show of force but no actual fighting.

It is hoped that the erection of a fort, now completed, on the main road will put a final stop to trade route incidents in Qutebi country.

A large number of Jews passed through the Protectorate on their [167] way to Aden to be flown to Israel. This operation passed off without a single incident in which a Jew suffered any physical harm.

The development of the Abyan scheme greatly raised the revenues of the Fadhli and Lower Yafa'i states and social services are improving as a result.

### EASTERN ADEN PROTECTORATE

*Political*

The settlement of the Qu'aiti-Kathiri boundary dispute and the 631 general prevalence of peace in tribal areas and throughout the country allowed efforts to be concentrated on development of agriculture and improvement of the administrative machinery.

More responsibility was given to Naibs (local Arab District Com-

8:Gt. Brit., Colonial Office G-3 (1951-58)1964 MMI Aden
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There is little rainfall in the littoral and maritime hills ; here cultivation 132 is chiefly dependent on irrigation from water channels and 312 courses. In the highlands well irrigation is common and there is heavier rainfall, which is led down ravines and defiles into terraced fields.

# Chapter 2 : History

For a time in the eighteenth century, the Western Protectorate formed 175 part of the domain of the Imam of Sana'a in the Yemen and several of the rulers of the tribal districts were the Imam's "wakils" or governors until his power declined and they declared their independence.

After the occupation of Aden by the British in 1839, some of the 648 neighbouring chiefs entered into protective treaty relations with Her Majesty's Government. Others followed suit as time went on, the last to do so being the Audhali Sultan in 1914.

In July, 1915, during the first World War, the Turks, who had conquered the Yemen in the course of the previous century, occupied the Abdali, Haushabi and Amiri districts of the Protectorate until the Armistice of 1918.

In 1934 a Treaty of Friendship was signed between His Majesty's Government and the Kingdom of Yemen. There was an Exchange of Notes in 1950 when it was agreed to establish reciprocal diplomatic missions and to set up a Frontier Commission.

In 1944 and 1945 five Western Aden Protectorate Chiefs (the Fadhli, the Lower Aulaqi and the Lower Yafa'i Sultans, the Sharif of Beihan and the Amir of Dhala) entered into closer relations with His Majesty's Government by new treaties in which they agreed, *inter alia*, to abide by the advice of the Governor of Aden in the improvement of their administrations. Similar treaties were signed by the Upper Aulaqi Sheikh and the Audhali Sultan in 1952. In 1952 the newly elected Sultan of Lahej accepted a Political Officer as adviser and signed an advisory treaty.

The most important aspect of recent history in the Eastern Protectorate 140 has been the decline of the traditional power of the Kathiri Sultans and the rise of the Qu'aiti—a new Yafa'i dynasty which gained 648 power and wealth from military and other services rendered by its members abroad to the Nizam of Hyderabad. The Qu'aiti rulers first entered into a treaty with Her Majesty's Government in 1882. This was strengthened in 1888 by the conclusion of a Protectorate treaty in the common form of the treaties with other Protectorate chiefs. In 1918 the Kathiri Sultan made an agreement with the Qu'aiti Sultan acknowledging this treaty as binding on them also. In 1937 and 1939 respectively the Qu'aiti and Kathiri Sultans signed treaties undertaking to accept the advice of a British Resident Adviser in all matters except those concerning Mohammedan religion and custom. The Wahidi Sultan of Belhaf signed an Advisory Treaty in 1949.

B:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2

648 The island of Socotra was occupied by the East India Company in 1834 and came under British protection together with the neighbouring Abd Alkuri and Brothers Islands when the treaty with the Mahra Sultan of Qishn and Socotra was concluded in 1866.

## Chapter 3 : Administration

631 The Eastern Protectorate comprises the Hadhramaut (consisting of the
648 Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Sai'un),
the Mahra Sultanate of the Qishn and Socotra, the Wahidi Sultanates
643 of Belhaf and Bir 'Ali and the Sheikhdoms of 'Irqa and Haura, all of which have been for many years in protective treaty relations with Her Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Protectorate, and the Hadhramaut is the most important and best organised of these areas. A British Agent is stationed at Mukalla who advises the Rulers of the Eastern Protectorate on matters of administration.

The interests of the Western Protectorate are looked after similarly by a small cadre of British Political Officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since Her Majesty's
619 Government does not administer the Protectorate directly. The tribes
622 nominate their own chiefs, who have subsequently to be recognised by
the Governor of Aden. Not all the chiefs have complete control over
701 their subjects, but since 1943 the authority of some of them has been
625 greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards mainly (paid for by Her Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland at fixed posts and are paid for and controlled entirely by Government.

631 The Protectorate consists of the following states :
361

### WESTERN PROTECTORATE

[643] **'ABDALI** : His Highness Sultan Fadhl bin 'Abdul Karim Fadhl, Sultan of Lahej until April, 1952, and thereafter His Highness Sultan 'Ali bin 'Abdul Karim, the premier chief of the Western Protectorate. Capital : Lahej.

**'AMIRI** : Amir Nasir bin Shaif, C.M.G. Capital : Dhala.

**FADHLI** : Sultan 'Abdullah bin 'Uthman. Capital : Shuqra.

**LOWER YAFA'I** : Sultan 'Aidrus bin Muhsin. Capital : Al Qara.

**HAUSHABI** : Sultan Muhammad bin Sarur. Capital : Museimir.

**UPPER YAFA'I** : Sultan Muhammad bin Salih. Capital : Mahjaba.

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MAUSATTA : Sheikh Ahmad Bubakr 'Ali 'Askar and Sheikh Hussein Salih Muhsin 'Askar. Capital: Al Qudma. 631 361

DHUBI : Sheikh 'Abdulrahman bin Salih (under age). Regent: Sheikh Salih Salim. Capital : Dhi Sura.

MAFLAHI : Sheikh Qasim 'Abdulrahman. Capital : Al Juba.

HADRAMI : Sheikh Muhammad Muhsin Ghalib. Capital : Al Shibr.

SHAIB : Vacant. Capital : Awabil.

QUTEIBI : Sheikh Hasan 'Ali. Capital : Al Thumeir.

'ALAWI : Sheikh Salih Sayid. Capital : Al Qash'a.

'AQRABI : Sheikh Muhammad Fadhl Ba 'Abdulla. Capital : Bir Ahmad.

'AUDHALI : Sultan Salih bin Hussein. Capital : Lodar.

UPPER 'AULAQI : Sultan 'Awadh bin Salih bin 'Abdullah. Capital : Nisab. Sheikh Muhsin bin Farid. Capital: Al Said.

LOWER 'AULAQI : Sultan Nasir bin 'Aidrus bin Ali bin 'Abdullah (under age). Regent : Sultan Ahmed (Sheikh) bin Ali. Capital : Ahwar.

BEIHAN : Amir Salih bin Hussein. Capital : Beihan Qasb.

### EASTERN PROTECTORATE

QU'AITI : His Highness Sultan Sir Salih bin Ghalib Al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla. Capital: Mukalla. 631 643 361

KATHIRI : Sultan Hussein bin 'Ali bin Mansur Al Kathiri. Capital : Sai'un.

MAHRA (Qishn and Socotra) : Successor to Sultan 'Ahmed bin 'Abdulla bin 'Isa bin 'Afrar not yet elected. Capital : Hadibu (Socotra).

BALHAF : Sultan Nasir bin 'Abdullah Al Wahidi. Capital : Azzan.

BIR 'ALI : Sultan 'Alawi bin Muhsin Al Wahidi. Capital : Bir 'Ali.

## Chapter 4 : Weights and Measures

These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weights most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 50 lb. of grain. The qadah = 200 lb. and the qasa = 2½ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately. 804

Areas are generally quoted in dhund or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 square yards.

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619 The other principal tribes, comparatively much less powerful
than the two foregoing, are: the *'Amūdi,* in Wādi Dō'an; the
101 *Nahad,* in the upper Central Hadhramaut; the *Jābiri,* in the
southern side of the main wādi; the *'Awāmir* and *Tamīmi,* in the
lower Central Hadhramaut, east of the Jābiri; the *Hamumi* and
*Manāhil,* in the plateau region and the lower Hadhramaut; the
*Mahrah,* east of the lower Hadhramaut; and the *Wahīdi.* The
Mahrah country, which is a coastal tract, links the Hadhramaut
proper, on the west, with the Qara territory in the western confines
of Oman. The pop. is estimated at about 50,000. Inland, the
country is believed to consist of sandy steppes, but its boundaries
643 are unknown. The Sultan of Mahrah, who is also ruler of
Socotra, lives at **Qishn,** a rather poor fishing village about 36 miles
361 west of Ras Fartak. **Seihūt,** situated near the mouth of the main
Hadhramaut valley, is a well-built town with many houses of stone,
and is said to have a population of 10,000. **Hafāt** is another thriving
village on the coast from which 9,000 cwt. of frankincense is exported
annually, principally to Bombay.

643 The Wahīdi, under one principal Sultan and several subordinate
chiefs, occupy the south-western district of the Hadhramaut which
619 stretches from the coast inland to the plateau. They are one of
the least aggressive tribes in the country and have, for the most
part, settled down into peaceful tillers of the soil or herdsmen.
They control 50 miles of coast from Ras el-Kelb to **Bālhāf** (a small
Wahīdi port), and carry on a little local sea-borne trade, having
several good but small harbours, all, however, open to the monsoons.
The total pop. is estimated at over 9,000 souls, including a few Jews.
361 The chief towns are **Habbān,** with some 250 houses and 2,500 inhabitants,
a mercantile settlement situated some 12 miles east of
Yeshbum; **Hautah,** 2,000 inhabitants; **Raidah,** with some 1,000
people; and **Izzān** (Hisān), a large village, with a pop. of about 300.

701 The combatant portion of the population of the Hadhramaut
is composed of bands of irregulars, and consists generally of the
members of the tribes and their families, who all know the use of
arms. Some chiefs have in addition a special and more disciplined
guard and corps of armed slaves. Thus the Sultan of the Ka'aiti
has an army, though somewhat irregular, of from 3,000–4,000 men
and 1,500 slaves, which is mainly in garrison in the different towns
under his authority, including 1,000 maintained at Shiheir; they
are lodged and nourished at his expense and receive a little pay.
The Sultan of the Kathiri is supposed to be able to muster some
7,000 fighting-men and has also about 1,000 armed slaves. There
is no cavalry in the Hadhramaut.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

361 that the town is wholly surrounded by walls, but it certainly has a ring of numerous *husūn* (castles) around it. A small pebbly stream, called the Kheilah (Hirsch, 'Chēle'), runs through it. The town is divided into five quarters—Nuweidarah, Sahīl, Hautah, Radheimah, and Khalīf, some of them, according to Hirsch, being 'full of ruined houses'.

● [643] The Sultan, at the time of Hirsch's visit, only wielded a nominal power, and was entirely in the hands of the Seyyids, who were the virtual rulers. The houses of some of the Seyyids have a more commanding appearance than the palace of the Sultan, that of one being described as 'like a castle surrounded by an arcaded wall, and having a large forecourt towards the street, and very extensive gardens'. Van den Berg says, 'In ancient times Terīm was the most important town of the Hadhramaut, not only on account of its size, but also in commerce, industry, and intellectual culture; in our days, however, it is surpassed by Seyyūn in all respects. Many houses are in ruins, and whole streets have a deserted aspect, especially in the south-western quarter, and a great number of mosques have also fallen into ruin, and are no longer frequented. The decadence of the town dates back to about half a century ago, and was caused by the continual wars between the tribes (mainly the Ka'aiti and the Kathīri) in its environs.' In days gone by Terīm was the centre of the weaving industry, which then was reputed to have been carried on in almost every house; the town was also the centre of higher instruction, but in this respect also it now takes second place to Seyyūn.

For brief descriptions of the town of **Seihūt** and of the villages **Qishn** and **Hafāt**, all three on the Mahrah coast between Hadhramaut proper and Dhofār, see above, p. 230.

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# CHAPTER XV

## SETTLED TRIBES OF THE SOUTH

### A. Aden Protectorate

### 1. *'Abdāli*

The Ottoman attack on Aden in July 1915 resulted in the occupation of the 'Abdāli country by the Turks, the fall and sack of Lahej, its capital, the death of the ruling Sultan, and the retreat of most of his subjects to the Aden lines. 101 619 643

Previous to that event the 'Abdāli tribe occupied the country immediately round Aden. Its boundaries extended about 35 miles inland to the Haushabi tribe on the north, to the Fadhli Sultanate on the east, and the Subeihi tribe on the west. Formerly it held the Aden peninsula, until an outrage perpetrated on a shipwrecked crew and the absence of any satisfaction led to the British bombardment and occupation of Aden in 1839.

The Sultan of Lahej, who is the head of the 'Abdāli, still receives a yearly subsidy from the British Government for its occupation of the town of Sheikh 'Othmān, and leases to it a large area of land in the neck of the isthmus. The present Sultan, Abd el-Kerīm ibn Fadhl ibn 'Ali, is a man of 35, of sedentary habits, who has up to the present shown no marked ability. He is fairly well educated according to Arab standards, but knows no English. He is very popular with the tribe. He succeeded his cousin H. H. Sultan Sir 'Ali ibn Ahmed ibn 'Ali, K.C.I.E., on July 13, 1915, when the latter was accidentally shot during the Ottoman occupation of Lahej.

The tribe owes its importance more to its wealth than to its military prowess. It is entirely settled and agricultural, with the exception of the Ahl Bān, who are chiefly pastoral but have arable land westwards in Abiyān near the Fadhli Sultanate. The population is estimated at 14,500.

The late Sultan of Lahej controlled the first stage of the main caravan road from Aden to Yemen up the Wādi Tiban, and maintained armed and fortified posts at Zeida, Sha'qah (Shaka), and 'Anad. He also had a customs post for the Aden traffic at Dār

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30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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101 619 •643 el-Amīr. He was then able to put into the field about 2,000 men, who were of doubtful fighting value but strong enough to repel any tribal attacks, knowing that British troops would come to their aid in the event of serious trouble.

### ‘Abdāli

| *Tribe.* | *Sub-Tribe.* | *Clan.* |
|---|---|---|
| ‘Abdāli. | *Ahl Bān.* | *Mūsabein.* |
| Sultan Abd el-Kerīm ibn Fadhl ibn ‘Ali | *‘Udheibi.* | *Mansūri.* |
| | | Sh. Sālih Mansūr. |
| | | ‘Ali Mansūr. |
| | | Mohammed Mansūr. |

## 2. *‘Abd el-Wahīd Sultanate*

101 619 622 The ‘Abd el-Wahīd confederation lies immediately to the east of the Upper and Lower ‘Aulaqi Sultanates, with whose tribesmen it is at constant feud.

Tribally it is divided into the Sultanates of Bālhāf, Habbān, and Izzān.

The Sultan of Bālhāf, who lives in the town of that name on the sea-coast, is Sālih ibn ‘Abdullah, who used to be officially recognized at Aden as the head of the ‘Abd el-Wahīd confederation, and who received a small subsidy from Government. He is well conducted, anglophile, but without much influence over his turbulent tribesmen. The latter have an hereditary feud with the Ba Kāzim, but lack their resolute grit and hardihood. Passage from one country to the other is dangerous, and supplies from Aden ordinarily come by sea.

The Sultan of Habbān, the chief mercantile town of the district, is Nāsir ibn Sālih. He is untrustworthy, and strongly opposed to any European penetration of his dominion. He is unpopular with his tribesmen and frequently has trouble with the Lakmūsh and Ahl Iswad, two small but turbulent vassal tribes who lie between him and his hereditary enemies, the Ahl Ma‘an of Upper ‘Aulaqi.

The chief of the Izzān Sultanate, which lies 25 miles to the east of Habbān, is Muhsin ibn Sālih. He is a man of about 45, unpopular with his tribes, a robber and a bad governor. He was expelled by the tribesmen in the early nineties, and after taking refuge with the Ahl Ma‘an, went to Aden, Jibuti, and Hodeidah. Having tried in vain to raise money by pledging his Sultanate in turn to the French and the Turks, he returned *via* San‘ā and managed to reinstate himself. In 1898 he again came into disfavour by endeavouring to blackmail the Austrian Expedition.